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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

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WOODSTOCK COLLEGE

OCTOBER 1930

FOR CIRCULATION AMONG OURS ONLY

HOMILY OF HIS HOLINESS, PIUS XI, AT THE JUNE CANONIZATIONS

In the twofold joy that is Ours today, we think that the heart of each one of you must necessarily share. Throughout the whole world, in every place where Christians are found, and especially in this Holy City, and in this vast and splendid Temple, the Feast of the two Princes of the Apostles is being solemnly celebrated; the feast, namely, of the Apostle Peter, who from a fisherman casting his nets in the sea of Galilee was at the divine command made the fisher of men, and after Christ, the head of the corner; the rock on which the Church was to be built, and on which it was to stand immortally; the feast likewise of the Apostle Paul, who on the road to Damascus was so struck by God's strong and efficacious grace, that from the scourge of the new-born Christian flock, he became the "vessel of election," to proclaim in the vigorous style that is his characteristic, the truth of the Gospel "before gentiles and kings and the children of Israel." We are celebrating the birthday of those men whom Rome honors as its heavenly patrons, since it was their unwearied preaching that planted the Faith of Christ so deep in the hearts of His first followers in Rome, that neither their own martyrdom nor the cruel slaughter of a vast multitude of the faithful availed to hinder the spread of the new religion.

Twofold indeed, we have said, is the joy which floods Our whole being, since the canonization of those men whom We have just declared to be saints and to be worthy of the honors of saints of the Catholic Church, does not, as it might seem, merely magnify the solemnity of the present occasion, but really embellishes it with a new splendor. We are, therefore, deeply grateful to our most bountiful God for the rich consolation He has given Us. For while we rightly rejoice in the glory of the two apostles to whom Rome owes it that

she, as Leo the Great says, who was once a forest of wild beasts and the source of error, has become the fountainhead of truth, and, far more widely than before, the ruler, through the Faith, of the nations of the world, surely at the same time we must rejoice in the marvellous perpetuity of the Christian apostolate in the Church of God, to which the lives of today's saints give testimony.

For truly, this apostolate has more than merely one shape and form. Nor is he only an apostle who, in far off pagan lands, sows the seed of the Gospel, moistening and softening with his own sweat and blood the ofttimes ungrateful soil. On the contrary, they also are worthy of the name who, by clear presentation of sound doctrine in their writings, and by the refutation of heresies, protect the faithful against error, and strive to call them back when they have wandered; they too, who in the performance of episcopal or priestly duties are inflamed with such zeal for souls that they wake their flocks from negligence and sluggishness of soul, draw them from the mire of vice, and dispose them to a holier life.

In the Canadian martyrs therefore, in Robert Cardinal Bellarmine, who was for some years Archbishop of Capua, and in Theophilus a Curte, we have set up for imitation marvellous examples both of sanctity and apostleship, in order that each of us, according to his own state in life and his own duties, may fix his eyes upon some one of them, and grow zealous for the better gifts.

Accordingly, Venerable Brothers and Beloved Sons, We praise and exalt the goodness and mercy of God, Who does not allow His Church in the midst of the multitude of pressing anxieties and difficulties that everywhere surround her, to be bereft of the glory of heroic sanctity, such as theirs was, nor allow her to be deprived of such patrons and advocates.

May we all one day be joined with them, to live forever blessed, in the eternal realms of heaven. Amen.

AURIESVILLE CELEBRATION IN HONOR OF THE CANONIZATION OF THE NORTH AMERICAN MARTYRS

Early in the year the Catholic and secular press carried rumors to the effect that the North American Martyrs were to be canonized. And just as soon as the weather permitted people flocked to the Shrine at Auriesville. The large number of interested clients of the Martyrs warranted having a Novena of Masses and of Benedictions before the 29th of June, the day on which the canonization took place. Many of these good people kept vigil lights burning before the various altars during the novenas and not a few favors were reported, most of them being requests for work and means. Many others who were unable to be present at the Shrine sent in requests that their intentions be remembered at the Masses and Benedictions. Only on very rainy days was it felt necessary to dispense with the afternoon Benediction and sermon. And this happened only about three times during the summer months.

The Benedictions for the novenas were held in the evening about eight o'clock. The first novena was so popular that others were deemed necessary to accommodate the large number of pilgrims who flocked to the shrine every evening. From early morning until late in the evening tourists stopped at the shrine, many of them from far distant parts of the country. Besides these merely transient visitors there were regular groups from the nearby towns and from Troy, Albany, Cohoes and other towns in the Hudson Valley. Night after night these good people came to the Shrine by car and it was certainly edifying, in these days when there is so much derogatory criticism of our younger generation, to see whole families making the Stations of the Cross up the Hill of Prayer, in the evening twilight.

The usual groups of Sisters were in evidence this year but in larger numbers and more varied habits than ever before. Even the Catechists of Our Lady of Victory who labor among the Spanish speaking peoples of the Southwest found their way to the Shrine. The good lady who cares for the pious-article booth was dumbfounded when she heard these religious women address one another as "catechist" instead of the customary "sister." Generally speaking the good lady was completely dumbfounded during most of the summer months. For she had never seen such crowds at the shrine and for the most part her services in telling the story of the Martyrs in her own peculiar and inimitable way were not required because the articles which appeared in the newspapers weekly saved her the trouble. On one occasion when she began to unfold her version to a number of men in golf togs and was told that they already knew the story, she declared, "I never had no use for them men in 'plush-fours' anyway." Some of her descriptions of the program for the solemn celebration of the canonization are really worthy of going on record. The Apostolic Delegate in her jargon was soon dubbed the "Apostle Delegate" and everyone waited in longing expectation for the "trone" which she was preparing for the Delegate's reception.

A large number of secular priests from different parts of the country visited the shrine while on vacation, many of them for the first time. Several of them stayed for a week or more at the shrine inn. They all showed by their lavish praise and willingness to cooperate in the devotions, how much they appreciated the privilege of saying Mass or giving Benediction at the altar of the Martyrs. Nearly every week the Augustinian Fathers from Lansinburgh brought small necessary to have Benediction and a sermon twice groups of their parishioners to the shrine.

As the date of the canonization approached it was nearly every day. Of course the number of visitors made the work in the confessional very heavy. And

the Martyrs certainly wrought a change of heart in some of the casual visitors. One group of people, eight in number, were loud in their declarations that they could not tell why they had decided to visit the Shrine and that it seemed to them almost like direct inspiration. In any case, when once there, they decided that they had better make it a real pilgrimage and receive the Sacraments. All were long absentees from their duties; the shortest period of absence among the group was seventeen years and the longest thirty-one. They wanted their story known and went about encouraging others to make a real day of pilgrimage and to approach the Sacraments. In their new-found joy they certainly acted like a crowd of youngsters who had just made their First Communion.

Many of those who have been long praying for the canonization in the nearby towns came to the shrine several times a week. To some of them it seemed as if the prayers of a lifetime were answered. Naturally, they were full of anecdotes of early pilgrimages made before the devotion was popular outside New York State. They came from the two former Jesuit parishes in South Troy, St. Joseph's and St. Michael's, from St. Mary's in Amsterdam, long the staunchest support of the Shrine, from Johnstown, Gloversville, all places which have cherished the shrine as peculiarly their own. The older people from Troy always voice the one question: "When are the Jesuits coming back to us?" One evening a group of elderly ladies came from Amsterdam to attend Benediction. Many of them were grandmothers. A set of wistful smiles passed over their kindly faces when they were asked to help with the singing and one of the number took her place at organ. After the services with tear-dimmed eyes they told one of the Fathers that they were the first choir that had sung at the Shrine on that day in 1884 when the first Mass was said there on the first pilgrimage, and that they would have been tremendously disappointed had they not been asked to conduct the singing on the present occasion.

Thousands came every Sunday even when the weather was inclement and from the first of June on it was necessary to have four Masses every Sunday; even when there was no formal pilgrimage from a particular place, the number of people demanded that the Way of the Cross, Solemn Procession of the Blessed Sacrament, with the three Benedictions, and the application of the relics be held. It was estimated that about ten thousand people visited the Shrine that day. There was a feeling of uncertainty, almost of disappointment in evidence all that morning for the secular press had told long and harrowing stories of the Holy Father's severe illness. But the gloom was dispelled in the afternoon when a cablegram arrived from Father John Wynne, from the Eternal City, stating "Saint Jogues salutes the place of his martyrdom."

From that time until the day of the solemn celebration of the canonization the number of daily visitors steadily increased. During July and August there were regular scheduled pilgrimages every Sunday. Lots of work was entailed in the preparation for these affairs. Every pastor in every town along the route was written to personally and requested to announce the pilgrimage to his flock. These letters were necessarily long, for the train schedule, the rates and the hours of the devotions had to be written out in each case. But the event proved the wisdom of the work for many of the pastors took a deep personal interest in the work in quarters where no pilgrimage had ever been announced before. Then the local newspapers carried accounts of the shrine's activities for weeks before. In this news campaign, the *Evangelist*, Albany's Diocesan paper, lent no small help. And the N.C.W.C. took every article emanating from the shrine with an avidity that was astonishing.

And all the time these ordinary daily tasks were going on, the larger and more pretentious preparations for the day towards which everyone looked were also progressing apace. The Bishop of Albany, Rt. Rev. Edmund F. Gibbons, D.D., who has ever been a

staunch and loyal client of the Martyrs, declared his intention of singing a solemn Pontifical Mass at the Shrine in the presence of the Most Rev. Pietro Fumasoni-Biondi, D.D., Apostolic Delegate to the United States. The invitations were personally cared for by the bishop. The invitations stated that the Rt. Rev. Bishop of the Diocese of Albany, the Rev. Provincial of the Maryland-New York Province of the Society and the Director of the Shrine of the North American Martyrs requested the presence of the recipient at the celebration. These invitations were sent to all the Archbishops, Bishops, Abbots and Superiors of Religgious Orders of Canada and the United States, to all the Monsignori of the Ecclesiastical Province of New York and to all the pastors of the Albany Diocese as well as to all the Jesuit houses in the Provinces of New England and Maryland-New York. The invitation requested that the reply be sent to the chancery at Albany. Nor did the bishop's kindness stop here. He saw to it personally that his complete set of red Roman vestments was prepared and sent to the shrine together with his own faldstool from the throne in the cathedral. He further arranged that the priests' choir of the diocese, under the direction of Rev. John J. Gaffigan, should sing the Mass. He even saw to it that visiting dignitaries were received and cared for by the neighboring pastors.

It certainly seemed as if a field Mass would be the only way to accommodate the large crowd which was sure to attend and the natural amphitheatre at the top of the Hill of Prayer seemed to lend itself as just the proper setting for such a ceremony. But Bishop Gibbons has had some queer tricks played upon him by the weather at field Masses and he was altogether unwilling to try such a venture. And so the small temporary, open chapel, which packed to its utmost capacity will not seat more than twelve hundred had to serve the purpose of a cathedral. The sanctuary was extended about a quarter of the way down the chapel and a red carpet was spread over the entire

length and breadth of the enormous sanctuary thus formed. The two thrones erected were really worthy of a much more elaborate church.

The problem of caring for the large number of clergy who signified their intention of being present was indeed a large one. Many messages of good will and hopes for a successful day poured in from Religious Orders and Congregations of women together with the assurance that if their prayers could avail anything the weather would certainly be all that could be desired. One message of good-will was unique. It came from the late Father Delon, then Superior of the Alaskan Mission, and was dropped from the ill-fated Missionary Plane Marquette on its way to Buffalo from New York. It consisted in a massive wreath of laurel and roses to which was attached the following message: "The Fathers and Brothers laboring among the Eskimaux and Indians of Alaska greet their religious brethren at the scene of the martyrdom of Saints Isaac Jogues, Rene Goupil and John la Lande." The plane circled about the chapel three times and dropped the wreath at the foot of the Calvary.

With the amount of publicity which had been so generously given to the coming event it was easy to persuade the Fox Movietone and the Pathe News Corporation to attend, and the former had their representative on the scene all day on the Saturday that preceded the celebration. Besides these two publicity agencies, several of the Catholic papers had reporters and photographers present and the Associated Press sent its Albany representative. A large tent was provided for the vesting of the clergy and a caterer made use of a still larger tent in caring for the temporal needs of the four hundred and more clergy and invited guests. The old rectory, abandoned some years ago as unfit for a residence, nevertheless did service as a kitchen for the caterer. Eight chapels were prepared so that the visiting clergy might say Mass on their arrival. And so all was in expectant readiness for the celebration.

August 17th dawned—a bright clear day, with none of the awful heat and humidity which had prevailed for weeks before. Several groups of pilgrims had arrived on Saturday evening and had staid on the ground all night. About six o'clock in the morning large groups began to arrive. There was on old-world romance about many of them. One group of Italians from Johnstown and Gloversville walked about twelve miles barefooted to be present for the early Masses. Mass was celebrated every half hour from six until ten o'clock in the open chapel and after that every half hour in one of the chapels about the ground. The solemn Pontifical Mass was scheduled to begin at eleven o'clock but it was nearly eleven-thirty before the procession entered the chapel.

A steady stream of automobiles had begun to push its way up the hill about eight o'clock and by ten there was a double line formed for seven miles either side of the entrance to the shrine. Many doubting Thomases in Amsterdam which is about seven miles to the southeast and in Fonda which is seven miles to the northwest changed their minds that day about the nature of the devotion at the shrine. For many of the merchants in these two towns had shaken their heads in doubt when they were told to prepare for the reception of many thousands of people. But when the larders of the hotels and restaurants were completely emptied, when the men at the gas stations had turned the handles of their machines for more than eight hours without stopping and when the people of the vicinity saw a steady stream of autos approaching the shrine from seven o'clock in the morning until four in the afternoon, there was no longer any room for doubt. Pilgrimages came by train from Albany, Troy, Watervliet, Schenectady, Waterford, Cohoes and the intervening points to the south and east and from Utica, Rochester and Syracuse to the west. Besides, busses brought crowds from all of these places. At one time there were eighty-seven large passenger busses on the parking space. In addition to these

busses which remained at the shrine all day, others left Amsterdam every half hour until four o'clock in the afternoon and still others ran a like service from Albany every hour. State troopers directed traffic but because they too had been sceptical about the number expected, they were shorthanded and as a result there were considerable delays in securing positions on the parking space. Many people parked their cars at spots along the road and walked to the shrine. The back and front yards of many of the residences in the neighboring towns also afforded parking space. The priests' choir was delayed on the way because of the traffic and as a result the Mass could not begin on time.

The sermon at the Gospel was delivered by Father John Wynne, the assistant postulator of the Cause of the Martyrs. At the close of the Mass the Rt. Rev. Bishop delivered a short address. Loud speakers and amplifiers carried the Mass, the music and the sermon to the thousands who could not be accommodated in the open chapel. In spite of the large number of Masses and the enormous crowds who attended them, two priests were kept busy distributing Holy Communion from the end of the solemn Mass until about twenty minutes past two. Some of these people had come hundreds of miles and did not complain in the least at the long wait.

With the hope of facilitating matters the blessing with and application of the relics was begun immediately after the solemn Mass, but the concourse of the people was so great that even with three men working for more than four hours there were still thousands who could not reach the chapel for this devotion until late in the afternoon. Because of the vast crowds it was thought advisable to dispense with the public Way of the Cross but from the numbers who constantly ascended and descended the Hill of Prayer it seemed as if practically everybody made the Stations in private.

The solemn Procession of the Blessed Sacrament began promptly at three o'clock. The Blessed Sac-

rament was carried in procession by His Excellency, the Apostolic Delegate, who also gave the three Benedictions in the Chapel of Christ the King, the Chapel of Our Lady of the Wayside and in the Ravine, respectively. He was assisted by Rev. Father Provincial of Maryland-New York and by Father E. P. Tivnan who represented the Provincial of New England at the celebration.

About fifty Fourth Degree Knights of Columbus from the Assemblies of Johnstown, Gloversville, Amsterdam, Utica, Oneida, Rochester, Syracuse, Schenectady, Troy, Rensselaer, Albany and Cohoes acted as a guard of honor to the Apostolic Delegate. The sermon in the Ravine was delivered by Father Peter F. Cusick, the Director of the Shrine. The following Oneida Indians from the Reservation at Syracuse were present in their tribal costume: Chief Jesse Lyons, Chief Andrew Hill, "Smoke" Andrew Stringbean, Johnny Woodchuck, Irene Printup and a papoose. Although they appeared in the original regalia of their tribe it was noticed that every time Chief Jesse Lyons prepared to sit down, he drew up the khaki trousers that he wore as if trying to preserve the crease. Beneath the Indian costumes the men wore their ordinary everyday garments and it was certainly an incongruity to notice the modern silk hose of collegiate pattern gleaming beneath the wild turkey feathers and beaded leggings. Irene Printup is the lady who played the part of Kateri Tekawitha in the pageant of early New York life under the auspices of the Historical Societies of New York State. The Indians took part in the processions and towards the close of the final services they gathered outside the open chapel and sang their tribal farewell song.

Besides the Rt. Rev. Bishop of Albany and His Excellency, the Apostolic Delegate, the following Rt. Rev. Bishops were present: Rt. Rev. Emmet Walsh, of Charleston, South Carolina; Rt. Rev. T. C. O'Reilly, of Scranton, Pa.; Rt. Rev. Bishop James Morrison, of Antigonish, Nova Scotia, Canada; Rt. Rev. Bishop Henry Rohlman, of Davenport, Iowa; Rt. Rev. Bishop

Joseph Murphy, S.J., of British Honduras; Rt. Rev. Francis W. Howard, of Covington, Ky., and Rt. Rev. Bishop Daniel Joseph Curley, of Syracuse, N. Y. The Bishop of Buffalo, who was in Europe, was represented by Msgr. Nash. The Archdiocese of New York was represented by Msgr. J. F. Stillemans. The following Religious Orders were represented, Capuchins, Friars Minor, Minor Conventuals, Augustinians, Oblates of Mary Immaculate, and Sulpicians. Father O'Shea, of San Francisco, represented the California Province; Father Shanley, of Chicago, the Chicago Province; Fathers James Greeley, of the *America* staff, and Father Charles J. Quirk, of Spring Hill College, the New Orleans Province; Father Edward P. Tivnan, the New England Province, and the Province of Upper Canada was represented by Rev. Father William H. Hingston, the Provincial. The Provincial of the Brothers of the Christian Schools, Very Rev. Brother Leo, F.S.C., was also present.

The Associated Press Representative gave out the report that twenty thousand people were present. But he left the Shrine shortly after nine o'clock in the morning and consequently did not see the crowds who attended the Mass nor those who were present in the afternoon. A very conservative estimate and one also given by both the Fox Movietone representative and the Pathe Corporation people places the number at between fifty and sixty thousand. These latter two men are accustomed to judge the size of crowds and after the Fathers had come to a conclusion on the matter they were both consulted independently and each gave the same reply. Between nine and ten thousand cars were counted on the parking space. Only one auto accident was reported and that took place about five o'clock and at some distance from the shrine. The doctors and nurses from St. Mary's Hospital, Amsterdam, who had volunteered their services and who had a Red Cross Tent and First Aid Equipment were only required to revive some fainting ladies and re-locate one or two lost children.

MARTYRS SHRINE AT FORT STE MARIE

By Rev. T. J. Lally, S.J.

June 29th, 1930, was a red-letter day in the annals of the Martyrs' Shrine at Fort Ste Marie, Midland, Ontario. On that day of the Canonization of the Jesuit Martyrs in Rome, fifteen thousand pilgrims assembled from various parts of Canada to pay homage to their first Canonized Martyr Saints. A special train and 2200 motor cars brought crowds of devout pilgrims, who gathered about the beautiful out-door stone altar, with its reredos formed by the bronze figure of the Crucifixion. This altar, which forms one of the large bronze out-door Stations, caps the extreme peak of the hill overlooking Georgian Bay and the Wye River. It was an impressive sight to behold Archbishop McNeil celebrate Pontifical High Mass in gorgeous vestments, assisted by numerous clergy, with the Choir of St. Michael's Cathedral of Toronto who sang the Mass. Right Rev. J. S. Sullivan, President of St. Augustine's Seminary, Toronto, delivered a masterly sermon, which reached the huge throngs on the sloping hillside by means of a loud speaker. In the afternoon, after Solemn Benediction of the Blessed Sacrament, a lecture was delivered at Old Fort Ste Marie, the burial place of St. John de Brebeuf and St. Gabriel Lalement, by Rev. Michael Carroll. While Pope Pius XI was conferring the highest honors of the Church on these heroic pioneers of the Cross, thousands of Canadian Catholics were on bended knees at the scene of their early labors rendering thanks for this signal honor to their glorious patrons.

Fort Ste Marie is a hallowed spot dear to all Catholics and especially to members of the Society of Jesus. It was the central residence of all the early missions in Upper Canada. It was built under the supervision of St. Isaac Jogues and harbored from 1639 to 1649, six of the eight newly-canonized Saints.

It was to Fort Ste Marie that thousands of Indians came to renew their religious fervor, to bury their dead and to perform their religious exercises. "During the past year," wrote Father Ragueneau in 1645, "we counted over 3000 persons and sometimes within a fortnight, six or seven hundred Christians, to all of whom we gave shelter." Pope Urban VIII in 1644 granted a brief bestowing precious spiritual favors on pilgrims to Fort Ste Marie and Pius XI has renewed these indulgences. It was in Fort Ste Marie that St. John de Brebeuf had several of his visions and notably the one in which he saw his companions in blood-stained garments. It was from Fort Ste Marie that St. Gabriel Lalement went in 1648 to his glorious martyrdom six months later. It was from his annual eight-day retreat at Fort Ste Marie that St. Anthony Daniel went forth in 1648 to suffer martyrdom two days later, at St. Joseph's Mission where his sacred body, riddled with bullets, was thrown into the ruins of his burning chapel. It was to Fort Ste Marie that St. Charles Garnier went in 1646 to renew his fervor while on his way to Etharita where he was to shed his blood for the Faith. It was in Fort Ste Marie that St. Noel Chabanel in 1647 pronounced his heroic vow to labor until death in the missions of Canada, despite discouragement and apparent failure through his inability to learn the language. Finally it was to Fort Ste Marie that the mangled and charred remains of Brebeuf and Lalement were brought for burial. Here their sacred flesh was buried while their bones were taken at once and preserved by their religious brethren as relics, a precious heirloom to their fellow-Jesuits of today. Of the venerable Old Fort, all that remains today are the huge foundations of the four stone towers at each corner of the structure and deep gully through which the Martyrs used to paddle up to the Fort from the River Wye, just beside the Fort.

Over a hundred thousand people visited the Martyrs' Shrine, beside the Old Fort, this summer. Nearly every Bishop in Ontario heads a pilgrimage there every summer and special trains arrive every week laden with pilgrims who spend the day in prayer and meditation on the lives and virtues of their great patrons. Masses are celebrated on Sundays every hour from six to eleven o'clock and when frequently the stone church with its twin towers is insufficient to seat the crowds (it seats 1000 persons) Mass is said outside at the Lourdes Shrine or at the twelfth Station of the Cross which is also an altar. During the past summer (1930) Archbishop McNeil, of Toronto, Archbishop O'Donnell, of Halifax, Bishop Ryan, of Pembroke, Bishop O'Connor, of Peterboro, Bishop McDonald, of Toronto, Bishop Scollard of Sault Ste Marie have all either visited or brought pilgrimages to the Shrine. Pilgrimages have also come from the Dioceses of Hamilton and Montreal, as well as individual parochial pilgrimages from around Windsor, from the Redemptorist and Cathedral parishes of Toronto, etc. Large numbers of pilgrims in ever-increasing numbers come also from Detroit, Buffalo, Cleveland and other points in the United States. Several hundred of the clergy said Mass here this summer and Sisters of the various Congregations and Orders come in great numbers in pilgrimage. A Pilgrims' Hostel on the grounds provides a suitable stopping place where 150 are provided with lodging and 450 may sit down at once for meals. The Canadian National and Canadian Pacific also stop at the door of the Shrine for the accommodation of pilgrims.

Though the present Church was built only at the time of the Beatification of the Martyrs in 1926, already a large collection of canes, glasses, crutches and other cripples' supports is there to attest the power of the Martyrs, and the number is constantly increasing. Letters are received daily reporting favours temporal and spiritual. Although the authorities at the Shrine are reticent about either publishing or pronouncing on reported cures, the daily papers have given great prominence this summer to a few of these

which appear to be well authenticated. One of these especially, that of a young man, Mark Diemert of Mildmay, Ontario, attracted universal attention. This young man, whose spine was injured by a puck, was a helpless cripple, confined to a stretcher for the past four years. He was carried to the Shrine where the relics were applied and prayers said. After a few days here he rose from his stretcher, his sores healed up, and he returned home, leaving the stretcher at the Shrine as a mute testimony to the Martyrs.

What is of more importance than physical cures is the work of the conversion of souls and this mission, which prompted the Martyrs to come to this continent, is being carried on today by them in a remarkable degree. Thousands of non-Catholics come here every year, and if not always converted, they have at least many prejudices and preconceived ideas dispelled concerning the Church. Many of them even bring their sick and claim to have been cured or at least helped by the Martyrs. What is particularly edifying is to see the thousands of Catholics who come here to pray, seek advice, go to Confession and receive Holy Communion. About 10,000 Communions were distributed from June to September. On Sundays, a spirit of prayer pervades the place and crowds are to be seen throughout the day in the church, or ascending on bended knees the stone steps of the out-door Lourdes Shrine. In the afternoon two or three thousand often follow the priest reciting the Stations of the Cross at the beautiful out-door bronze Stations, which circle the hill overlooking Georgian Bay. On the occasion of a pilgrimage, a procession of the Blessed Sacrament is held on the grounds. Visitors are always impressed by the sight of the procession of pilgrims, as it winds its way around the sloping hill, the women preceding, followed by the men, four abreast, reciting the beads, singing hymns and followed by the clergy and the Bishop carrying the Blessed Sacrament. Occasionally also, when the pilgrims leave on a late train, a torch-light procession is formed in the same way and the sight of the crowds of devout pilgrims, each carrying a lighted candle in the darkness of the night, winding their way over those historic grounds,

trodden by the Martyrs, makes an impression not soon to be forgotten.

At every turn one is reminded of the Martyrs. They dominate the hill as they stand there, eight life-size bronze statues on their huge pedestals in front of the stone church. Within the large church, they are also to be seen, Jogues and Garnier on the main altar on each side of St. Joseph, to whom they dedicated the first church here nearly 300 years ago. Brebeuf and Lalement are reclining in life size form beneath each of the side altars. Daniel, Chabanel, Goupil and Lalande surmount the vigil-light stands on each side of the Church. Above the High Altar, a huge painting, the work of Mother Nilus, a Sacred Heart Nun, represents the eight heroes in glory, while beneath is painted in miniature form, the scene of their Martyrdom. On one side of the Church is a large piece of statuary, representing in harrowing detail, the terrible martyrdom of Brebeuf and Lalement.

The Shrine has recently been honoured by receiving a document sent by the Sacred Congregation of Rites to Very Rev. Wm. Hingstom, Provincial of Upper Canada according to which priests visiting the Shrine are granted the privilege of saying the Mass of the Martyrs on any day of the year, except Sundays and the greater Feasts. After the close of the Shrine, on the Feast of the Martyrs, September 26th, the relics were taken to the public Chapel of the Martyrs in the recently founded Scholasticate in Toronto. This building was formerly the old Loretto Abbey until it was taken over by the Jesuits of Upper Canada this year, and the beautiful large chapel was recently dedicated by Archbishop McNeil, of Toronto, as a public Oratory of the Martyrs.

What is the future of the Martyrs' Shrine? Time alone can tell. Certainly it has captivated the hearts of our Canadian Catholics and stirred up a remarkable renewal of fervour and Faith all over the country. It has filled a long-felt want as up to now, no other Shrine was to be found in the Province of Ontario. The Martyrs are doing today what they came over to accomplish 300 years ago, spreading the Faith and drawing souls to God.

THEODORE SCHNEIDER OF GEINSHEIM

In the heart of the ancient district of Spiers, between the rivers Rhine and Haardt, flourishes the fair little village of Geinsheim. Today the community counts about 1400 souls, practically all Catholics. A pretty, three towered church, cosy homes, and well-paved streets bespeak the comfortable wealth inhabitants have gathered time out of mind from the fruitful fields round about. Before the French Revolution Geinsheim belonged to the principality of the bishop of Spiers, who even at this late day was not only "my lord" spiritual, but enjoyed most of the powers—and troubles—of a lord temporal as well.

At the end of the 17th century the episcopal tithe collector and mayor of Geinsheim was one George Schneider, a man of large fortune and larger family. Among other possessions he owned a spacious estate that faced the old Church square in Geinsheim and included the ancient castle of Offenbach with it farms, stables and gardens. Theodore was the fifth child of his second marriage. He was born April 7, 1703, and after the laudable custom of the time, was forthwith baptized on April 9 by John Gerlach, parish priest of Geinsheim.

Theodore Schneider was born into a troubled world. At that time the War of the Spanish Succession was being waged in the Palatinate; and in 1703 the struggle entered the confines of Landau, to which Geinsheim owed military allegiance. On October 15, 1703, the French marshal, Tollard, pierced the defences at Neustadt and Speyerdorf, and on November 18 in the immediate vicinity of Geinsheim was waged the bloody battle of Speyerbach in which several thousands fell. The fortress of Landau and with it that whole section of the Palatinate fell into the hands of the victorious French. The disasters of war surely did not pass by without affecting prosperous Gein-

sheim and its mayor, Herr Schneider.

Learning the first lessons of youth in the village school of Professor Hoffmann, young Schneider was sent at the age of 11 to the classical school of the Jesuits at Spiers, where he studied from 1714 to 1717. The curriculum of the classical school of these days was quite different from what it is today. The natural sciences were almost unknown. The study of Latin was the major study of the times. Principal stress was laid not on grammar, but on the practical ability to speak and write Latin. Caesar, Livy and most of all Cicero, were the pedagogues of the early eighteenth century in the Jesuit schools at least. Dramatics enjoyed a similar importance with the Jesuits. In 1716 the students of Spiers staged their first production in the new school theatre, "The Centurion of Capharnaum." No fewer than 45 players trod the boards for the production of this biblical theme, which was given first in Latin, and afterwards in German.

As an accomplished Latin scholar—thus he is termed in a report of the time—Schneider left Spiers to be enrolled in the philosophical course at the University of Heidelberg. He was admitted there in 1718 by the then rector and worthy professor of law, John Frederick Hertling. Today the University has a thoroughly Protestant character, but in the 18th century a strong Catholic atmosphere permeated the hall of this famous old school. The Catholic elector, John William of the Palatinate, brought the Jesuits to heretical Heidelberg, and in 1703 they began lectures in philosophy at the university. Soon they taught Theology and Canon Law as well. Schneider was a distinguished student, and after finishing his course in Logic received the degree of Bachelor of Arts, followed the next year by the degree of Master of Arts. While at the University, he also received the grace of a religious vocation. Undoubtedly he was influenced by the marvellous success the Jesuits were enjoying in the Palatinate by means of the Spiritual Exercises. In 1717 two fathers who had been disciples of Seg-

neri in Florence, opened a mission in Neustadt, near Spiers where Schneider was studying. Seven thousand attended their sermons, thirteen thousand walked in the "Procession of Penance," eight thousand two hundred received Holy Communion, and their number would have been greater had the fathers been able to shrive the crowds of penitents, many of whom came from distant places and awaited their turn from morning to night, and when their turn finally came could hardly speak for sorrow for their sins. Such demonstrations of faith were the rule and not the exception during this revival of religion in Germany.

Schneider entered the novitiate at Mayence on September 25, 1721. Only one word is known of him during the next two years. His religious brethren of those days tell us simply that his conduct was good. The novitiate over, he teaches the lowest grammar class at Wurzburg in 1724. The next two years see him at the classical school of Hagenou, the first year teaching the two lower grammar classes and the second year the third class in Grammar, called in those days "Syntax." During these years he was also the Moderator of the Students' Sodality. Fulda claims him in 1727 as Professor of Poetry, and Director of the Students Choir. He spent two more years here as Professor of Rhetoric and at the same time Moderator of the Sodality at Erfurt. After six years of teaching he began his theological studies at the then flourishing theological department of the University of Wurzburg.

He finished the course with distinction,—so the records report—and in his fourth year was ordained there. After ordination Schneider returned to his work in the schools. Obedience directed him first to Mannheim where, thanks to the generosity of the Electors, the Jesuits had a large school, and where in the year of Schneider's arrival they built their far-famed church. Here Schneider was introduced to the work of the ministry, for in addition to his professional

duties, his was the task of teaching Catechism in the church.

After three years came the call to teach philosophy at Molsheim. This school was affiliated with the University of Strassburg and educated the clergy of the town. After the young master had obtained the degree of doctor in a solemn philosophical disputation, he began in 1736 his lectures in logic. The two years he spent here are significant as the beginning of a promising academic career. It was in Molsheim that he made the four vows of the professed on February 2, 1937. The formal profession written in Schneider's own hand is preserved in the municipal archives of Mayence.

"Permission to make the four vows was another manifestation of trust in Schneider on the part of his Superiors." Thus comments one of his non-Jesuit biographers. This confidence of superiors was experienced again the next year when they called him to teach scholastic philosophy at Heidelberg. Simultaneously, when only 35 years old, he was elected Rector Magnificus of the University. This formidable title is given to the director of the German Universities, in which the office is held for a year by a representative of each faculty in turn. Upon Schneider's arrival the turn came to the Jesuit theological faculty, and they chose the new professor of philosophy. Schneider encountered a difficult state of affairs as he entered his year of rectorship. The town was in great part Protestant. Next to the Catholic theological school the university had erected another for the Protestants. Disputes were not rare. In addition, a year before a student revolt had broken out—the upshot of sundry grievances the students had suffered from the garrison. The town senate was not in a position to adjust the dispute and called upon the Elector for assistance. But Father Schneider was a clever and capable administrator, and was a man of exquisite tact. His year of rectorship passed by quietly despite the storm clouds that threatened its peace. The records

of the University for the years 1738 to 1749 have been lost, and Schneider's accomplishments as Rector are not known. But we can argue from silence that his year was a credit to him and the faculty that had chosen him. Had he committed any blunder his Protestant critics would not have left us in the dark about it. On September 19, 1740, his second year at the University, he held the usual examinations in philosophy at the end of the semester. Returning to the Jesuits' house, he found a letter from his superiors that summoned him to the mission fields of North America.

The vast regions which are today the United States had scarce been explored when a great stream of immigrants began pouring into them, there to seek a happier life than their native Europe would or could give them. From no country of the world, proportionally speaking, did more people come than from the Palatinate. So much so that at this time the name of Palatiner and emigrant were synonymous. The reason for the Bavarian emigrations is to be found principally in the raids that Louis XIV made quite regularly into their country. The seige of Landau in 1703 and the terrific winter of 1708-09 during which hardly a vine survived the severe frosts, brought on a mass emigration the like of which had never been seen before. Emigration then was accompanied by hardships unknown in this day. It took the native of the Palatinate from 4 to 6 weeks to reach Rotterdam. Thence he went to Cowes, where the emigrants were packed into boats like so much baggage. A mortality among the passengers of ten to twenty per cent on the trip to America was nothing to cause surprise or comment in that day.

Catholic emigrants made their way either to Maryland or to Pennsylvania, for only in these provinces did religious tolerance prevail,—and often enough this sufferance of Catholicism was reluctantly tendered. The authorities even in Pennsylvania felt obliged to

cause a certain amount of bother to Catholics to quell the complaints of the bigots in the home government. But as a rule Catholics and Quakers lived in harmony. Witness a letter a certain crank writes in the "London Magazine and Monthly Chronologer" on July 21, 1727: "What private understanding may be between Papists and Quakers I know not, nor believe there is any. But it is plain that beads, Agnus Dei, bells, or even Mass, are in no way detrimental to society and that the Yea and Nay folks in Pennsylvania find the Papist as useful in their trade and of as peaceful behavior as any sort of Christians."

The mission of Pennsylvania was in the charge of the English Jesuits of Maryland. They soon recognized the need of German priests in Pennsylvania. In 1734 Father Joseph Greaton, S.J., had opened the first public chapel in Philadelphia. The parishioners of St. Joseph's chapel numbered 40, most of whom were German. The rest were Irish servants of wealthy English families. If this was the proportion of the German element among Catholics in the city, where the Irish naturally settled, we may infer the preponderance of German Catholics in the country. For these first Catholic Germans were an agricultural people. Father Henry Neale, S.J., who was in charge of the missions beyond the city, wrote to England in April, 1741: "We have at present all liberty imaginable in ye exercise of our business, and are not only esteemed, but reverenced as I may say, by ye better sort of People. . . . The German Gentlemen (priests) are not yet arrived. Their presence is very much wanted. My heart has yearned when I've met with some poor Germans desirous of performing their duties, but whom I have not been able to assist for want of language."

Several years before this, English Superiors had turned to the German province for aid, but so far they had sought in vain. All the missionary strength of the Order was monopolized by Spain for her far-flung colonies. Father Henry Boult, the English Provincial, pictured the needs of souls in Pennsylvania

to the General, Father Retz, who wrote to him July 17, 1740: "It is not the custom to send missionaries from other European privinces to the English missions of North America, especially at present when a great number of workers is demanded for the five Provinces of the Spanish Indies." The General advised him to deal directly with the German provincial. His negotiations were successful. In 1740 he received a letter from Mayence: "The provincial (of Germany) will disregard the need of his own province and will set him (Father Schneider) free for the mission work. You will therefore obtain Father Theodore and another priest of the Society."

A few days after receiving his summons to the missions, Father Schneider departed for Liege. Here the English Jesuits had their house of theology, and here too the English provincial had his residence. During the winter of 1740-41 Father Schneider conducted a course of lectures in "Polemics", and at the same time equipped himself with the necessary knowledge of English. In the spring of 1741 he sailed from London and arrived in Philadelphia in May or June.

Here Father Schneider began his apostolic work. Most of the German Catholics however, lived scattered over the colony, often in poor lonely hovels, and here Schneider visited them regularly. But every month he returned to Philadelphia and preached at St. Joseph's, speaking German in the mornings and English in the afternoon, and gave his countrymen opportunity to receive the Sacraments.

Now began missionary labors that lasted 24 years. At first sight the career of Father Schneider presents nothing remarkable. But his missionary activity considered in its entirety is really wonderful for the simple reason that no single part of it stands out in prominent relief; it stretched over a long time and was lived amid the little trials and the petty difficulties whose sum total would have discouraged and defeated any but one imbued with the spirit of the Good Shepherd.

All during his apostolate he kept a record of his visits to his scattered flock, of marriages and births and deaths. He made his first missionary journey from Philadelphia to Conestogo. He mentions quite casually that the trip took twenty hours—nothing remarkable in an expedition like this, whose only fruits perhaps were a baptism or several confessions or a Catechism lesson to a few ignorant farmers. But it is good to recall that he spent twenty-four years in such work; that roads in those days were but ruts, and that a sorry nag provided transportation only for the rich. One record will mention a marriage "in sacello nostro" in Philadelphia, the next entry finds him in the Swedish settlements in Bethlehem County. A few days later he is back in Germantown. In the early spring of 1742, he makes his way to Cedar Creek; thence to a desolate region, so sterile the settler called it "The All-Barren." Now he hurries over Lebanon and Noth Wales back for his monthly visit to St. Joseph's Chapel. In February, 1742, he builds a little house in Goshenhoppen, which is also a chapel for the Catholics of the district. The next year he founds a mission at Haycock, where on Trinity Sunday he says Mass in the house of one Thomas Garden. We then follow him to Frankfort, and then back to his "usual posts." And this lasted for 24 years.

His zeal cannot be bounded by the limits of Pennsylvania, that for him were so confining. In 1743 he crosses over into New Jersey. There are Catholics among the miners, the iron-workers and the glaziers of Salem. Them too, must he visit. His diary records regular visits to this distant outpost. Before the summer's end, 1743, he founds another station at Bound Brook.

Thanks to usual Quaker tolerance Father Schneider could perform his mission work quite unhampered. But the good influence of the Quakers did not always save the Catholics of Pennsylvania from malicious slander and from all the forms of persecution that are so effective without resorting to open violence. The

hostilities between England and France and Spain offered the bigots their occasion in 1744. It is somewhat painful to learn that Benjamin Franklin did not hesitate to "Protest against Popery" in his paper, *The Gazette*. Appealing to the ignorant prejudice of the lower classes, he calls in question the loyalty of the Catholic colonists, and takes great scandal at the presence of idolatrous priests in the province. So little religious liberty was left in the province at this time that Father Greaton, the Superior of the mission, adopted the garb of a Quaker whenever he visited the city.

For the most part Father Schneider lived on friendly terms with the adherents of other creeds. His tact stood him in good stead when he made the purchase of a site for his chapel in Goshenhoppen. He bought the land from a Mennonite. This caused no little flurry among the Mennonite settlement, as they lost their meeting house by the purchase. Schneider managed this affair so adroitly that he gained not only their friendship, but their assistance in the building of his chapel as well. In gratitude he returned to them the land he himself did not need. But fanatics were not wanting who looked askance at the apostolic endeavor of the zealous priest, and opposed him to their utmost. Whenever his zeal brought him into Maryland— and these occasions were not rare—he became the sport of any Papist-hunter who chose to pursue him. The law of what once had been the "Free State" read thus: "Every man shall enjoy freedom of conscience, the Papist excepted." To protect himself from the persecution of a fanatical government, he travelled in Maryland as a doctor, and he could do this without practising "jesuitry," as he had gathered no no small knowledge in medicine in his university days.

In all truth Schneider became all things to all men. To the sick he was doctor, to the sinner he was priest, to the young he was instructor. As soon as his means enabled him, he built a school in his central mission, Goshenhoppen, and here the erstwhile University Pro-

fessor taught reading and writing to the little ones of his flock. Nor did he think himself too important to share their sports and games. Even to this day in certain parts of Pennsylvania is spoken, not the pure German, but a certain dialect which the settlers brought from the Palatinate with them. The preservation of German culture and customs among these people is due in no small part to the work of Father Schneider. It would seem there was no moment of the day or night but was devoted to working for God and his flock. There were bitter days in winter when travel was impossible; there were the nights in Goshenhoppen when his pupils had gone to their homes. These days and nights were devoted to the copying of the missal. Missals were expensive at this time, his people were poor. One such missal is preserved today at Woodstock. A second is kept at Georgetown University.

Travel and toil his daily lot, it is just short of miraculous that the stalwart priest could bear it all and live. Only in 1760 after he had travelled up and down Pennsylvania, into Maryland and New Jersey, for twenty years, did Father Harding, the Superior of the mission, relieve him of some of his work. Father Farmer, famous in the annals of the Pennsylvania missions, took over the German part of St. Joseph's Philadelphia. Father Schneider could now continue his activities to Goshenhoppen and the outlying districts. His little chapel here had been replaced by the beautiful St. Paul's Church, and here he spent the remaining four years of his fruitful life. In the meanwhile his strength was giving way.

In 1763 his superiors recalled him to the land of his birth. But their intended kindness came too late. His illness grew apace and a return trip was impossible now. A neighbor visited him one day, and found him sick unto death. Was he who had brought Viaticum to so many poor Germans in the length and breadth of the Quaker State to die without the consolations of the last sacraments? A parishioner rode full gallop to Philadelphia and informed Father Farmer of his fellow-worker's condition. Father Farmer hastened to Goshenhoppen, administered the sacraments,

and Father Schneider died in his arms July 10, 1764.

Father Farmer wrote the account of the funeral to the provincial at Mayence. In it he says: "Great was the concourse of people who came from far and wide to take part in the burial services. The body was brought into the church and all mourned for their father so loudly that the celebrant often had to pause in his eulogy of the deceased. Father Schneider is buried in the church he had built in Goshenhoppen. His monument which Father Paul Ernsten erected in his honor, bears the inscription: 'Hic jacet Rev. Theodorus Schneider, S.J., Missionis huius Fundator. Obiit 10 Julii, 1764, Aetatis 62, Missionis 24. R. I. P.'."

Father Farmer sketches the appearance and the character of the missionary. He was tall, straight, powerful, amiable and cheerful always. Zeal for souls gave birth to his religious vocation. Zeal for souls urged him to volunteer for an obscure mission. Zeal for souls prompted him to resign with alacrity the prospects of a brilliant career as a scholar. It brought him from the University chair at Heidelberg to the little school house at Goshenhoppen. In America this zeal bore all the greater fruit because it was founded on a solid knowledge of theology. Thanks to his long schooling in Europe he could become all things to all men in America.

Zeal unaided would have borne a meager harvest in the mission field that was Pennsylvania. Archbishop Carroll calls Father Schneider "a man of great dexterity in business, consummate prudence and undaunted magnanimity." He was as practical as he was spiritual, therefore is he, one of the pioneer priests of North America, remembered with those spiritual giants, Fathers Harding, Greaton, Farmer, Manners and many another, who founded the flourishing Church of Pennsylvania.

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SPRING HILL OBSERVES CENTENNIAL

By Joseph C. Mulhern, S.J.

At the close of the scholastic year just past Spring Hill College observed with fitting ceremonies the one hundredth anniversary of its founding. This latest centenarian of educational institutions is situated in Mobile, Alabama. It was founded in 1830 and has been under the guidance of the Society since 1846. Besides claiming its place as the fourth oldest Catholic institution of higher education in the United States, Spring Hill claims the distinction of being the oldest college in Alabama, one of the oldest Catholic boarding college in America and the first permanent institution of higher education in the South. She was one of those hardy pioneers who first penetrated the virgin forests of the deep South, one of the vanguard that led the way into the glorious Dixieland of today to set up institutions for the academic training of young, spirited America. And despite the powers of adversity Spring Hill has persevered in its labors for the cause of education in this section until the present day.

The story of its founding, its existence in the olden days, its preservation through the century; the story of its triumph over vicissitudes, as well as of its work as an intellectual and religious center, combine to make its history interesting. Such a story is not however, the purpose of this paper. Reverend Michael Kenny, S.J., formerly of America and at present Professor of Philosophy at Spring Hill is about to publish the critical history of the century; and the readers of the WOODSTOCK LETTERS will have to be satisfied with a cursory review written so that he who runs might read.

A young man from the diocese of Lyons, France, who came to America with the first volunteers for apostolic work in the South, studied at St. Mary's in Baltimore, was ordained priest and consecrated Bishop in the old city of St. Louis, Michael Portier, first Bishop of Mobile, was the founder of Spring Hill Col-

lege. Relieved of his duties as Vicar-General to Bishop Dubourg of New Orleans and appointed Bishop of the new diocese of Mobile by peremptory order from Rome, he undertook the organization of his work without as much as a priest to assist him. A careful study of the situation convinced him that after a clergy his most pressing want was an educational center for youth. He realized also that nothing could be accomplished without recourse to Europe. So to Europe he went. There he met his friend and former ecclesiastical superior, Cardinal Fesch, an uncle of Napoleon, who though Archbishop of Lyons, was in exile at Rome under a decree of the Bourbon government. Through the influence of the Cardinal he received a sum of thirty thousand francs from Propaganda and other donations of lesser value. With these funds and a mission band consisting of two priests and six seminarians he had the foundation for his college, so he hastened his return to America and landed in Mobile on the sixth of January, 1830.

A question confronting the Bishop was the location of the new college. Several other centers besides Mobile, among them Pensacola, St. Augustine, Moulton and Tuscaloosa, were desirable for one advantage or another. Tuscaloosa, the present seat of the University of Alabama, was the center of a large colony of followers of Napoleon who had been banished from France after the great general's fall. Among the notables were Denoettes and L'Allemand, lieutenant-generals of cavalry and artillery in the wars of the empire, Count Raoul, who led the march from Elba to Paris, Grouchy of Waterloo fame and others familiar to the readers of history. Such a gathering of immortals naturally would have lent prestige to any institution under their patronage. However, the prudent eye of Bishop Portier looked beyond the enticing circumstances of wealth and notability and scrutinized the advantages of geographical location. Tuscaloosa was accessible only by land, Mobile by river, land and sea. Moreover for more than a century Mobile had been a center of Catholicity in the Southeast and was to be the seat of his Bishopric. Hence he chose the

city on the bay for the spot where his proposed seat of learning would be situated.

Several locations in and around the city were suitable for the purposes of a college but Bishop Portier, after considering a site near the present location of the Visitation Academy, which he founded a few years later, selected the elevated spot known as Spring Hill on the celebrated Pascagoula Highway that connected Washington with New Orleans. Starting with a tract of land which he purchased from a certain Mr. Robertson, a friend, non-Catholic, the Bishop increased his holdings until he possessed four hundred acres extending over the crest and slope of the hill.

This location with its immediate environs is shrouded with historic interest. Back in 1705, more than a century before the founding of the historic institution, the Jesuits were laboring among the Indians on the spot now occupied by Spring Hill College, little dreaming that the ground they trod was to be two hundred years later the campus of a college manned by their Brothers. Before the passion for wealth brought European fleets to our shores the little Indian nations roved about the land now dedicated to the cause of education. On and around the very spot the Mobiles and Choctaws, the Creeks and Chickasaws had their days of peace and war, of defeat and triumph. On these classic grounds the Indian reared his wigwam. There his little ones played; there his council fires blazed. There too, doubtless was heard his ringing warwhoop for the gathering of the clans when on the site of an ancient Maubilla was fought "the greatest battle," says Bancroft, "that ever took place on the continent between white man and Indian —a battle in which DeSoto nearly lost his life and army, and six thousand Indians lay dead on the field."

On the highest point of the property was erected a small frame dwelling to serve as a residence and study hall for the Bishop and his co-workers, Fathers Matthias Loras and Gabriel Chalon, and Messrs. Mas-

sippe, Beroujon, Poujeade, Guinand, Rampon and Falet. Then, less than four months after the arrival of the group, the college was established on or about May 1st, 1830, with Father Loras as first President. In the beginning classes for the thirty students were held in a nearby house known as the DeVendel building but before the end of 1830 they were transferred to the new three story brick struture which served as the main college building until 1869.

After two years in the office of president Father Loras was named Bishop of Dubuque, Iowa, and left for the field of his episcopal labors where he became noted for his worked in educational lines. He was succeeded by Father John S. Bazin who discharged the administrative functions of the college until 1835 when Bishop Portier appointed him Vicar-General and first assistant in the administration of the extensive diocese of Mobile. From 1836 until 1839, Father Peter Mauvernay, a man noted and respected by his colleagues for his virtue and learning occupied the President's chair. It was during the early part of his incumbency that Spring Hill was granted a university charter with the right to confer degrees, by the legislature of the state of Alabama. He it was who blessed the first band of graduates when they received their degrees in 1837. At the death of Father Mauvernay, Father Bazin who had been second President, undertook the supervision of the college once more and guided it until it was placed in the hands of the Fathers of Mercy who provided the Spring Hill faculty until the latter part of the year 1841.

During their short regime the Fathers of Mercy secured from Pope Gregory XVI the power to grant degrees in Philosophy and Theology and took other steps to effect the desired progress of Spring Hill, but the difficulties they encountered forced them to hand the care of the school back to Bishop Portier. Unable to find a teaching body who would undertake the supervision of the college he appointed one of his priests, Father Claude Rampon, sixth President, and went into the classroom himself to assist the overburdened

faculty. In 1844 the Eudist Fathers of Vincennes were prevailed upon to take over the administration of the college but they remained only a year and on their departure left Spring Hill on the Bishop's hands once more.

The next two years were devoted to a search for another teaching body which would assume the care of Spring Hill and be responsible for its success. Towards the end of 1846 when the fortunes of the college were at lowest ebb, Father Bazin, who was touring Europe in an effort to secure such a group, closed negotiations with Very Reverend John Roothaan, General of the Society of Jesus, and Reverend J. Maillard, Provincial of the Society in France. As a result of the agreement arrrived at by these two Jesuit Superiors and the vicar-General of the Roman Catholic Diocese of Mobile, Fathers Francis Gautrelet, A. Roccofort, F. Larnaudie, H. Gache, J. Soller and Messrs. Dominic Yenni, J. Lavay and D. Lespes, came to Mobile. They reported to Bishop Portier on the morning of January 17th, 1847, and were immediately assigned to the work that they had come across the ocean to perform.

It was not until the first of September of this same year that Spring Hill was opened under Jesuit regime. We are not surprised at this for the catalogues of the old days inform us that the first session of each year opened on the eighth of December. This order was not followed in 1846 since Bishop Portier expected his Jesuit faculty to arrive near the end of December and was holding up the resumption of classes until its arrival. The necessity of repairs to the college and the slight acquaintance that the Fathers had with the English tongue made it impossible, on the other hand, to start the session immediately upon the arrival of the Jesuits. By September, however, everything was in readiness for the opening and Father Gautrelet who was named President received ninety-three students for the first year. This number was more than fifty in excess of the highest registration recorded during the previous sixteen years and it increased to well

over two hundred before Father Antony Jourdant succeeded Father Gautrelet in 1859. The diaries of these first twelve years are concerned mostly with events which were extraordinary only to the domestic life of the college such as the inclemency of the weather, the epidemics of disease and the visits of notable personages. Among the last we find the names of Father Peter De Smet, the Indian Missionary, Father Matthew, the apostle of temperance and Doctor Orestes Brownson. We find also that Brother Ducret, a lay Brother of the Community, lost his arm when a cannon which he was firing off on the Feast of Corpus Christi provided an untimely explosion.

Rumors of war and the war itself caused a considerable decrease in the number of students from 1860 to 1864. Mobile Bay was blockaded in 1861 and New Orleans captured in the following year. Hence it was difficult to make contact with the outside world. The same conditions made it impossible to procure wine for the sacrifice of the Mass and salt for domestic use. These items were provided by the ingenuity of the Brothers who made the wine from the scuppernong grape which abounds on the property, and evaporated the salt from the water at a quiet spot on the bay. From 1864 until 1868 the registration was increased by the arrival of boys who were sent to school by parents desirous of shielding their offspring from the heavy conscription. Poor financial conditions and political unrest which had been the aftermath of the war brought down the student body again in 1868-69.

The troubles and worries of this year were climaxed on the night of February 4, 1869, when a fire was discovered in the centre part of the college building. All of the residents of the building which housed both students and faculty escaped safely but the flames spread rapidly and after a few hours the large building, the two frame houses and the chapel were a heap of smouldering ruins. The library and the museum, both located in the main building and containing precious

collections of books and other treasures were an early prey to the flames. Before noon of the next day the students, about ninety in number, together with their teachers left for St. Charles College, Grand Coteau, La., where classes were resumed after a few days. Father Montillot, the president, remained at Spring Hill and after some deliberation announced that the college was to be rebuilt. The plans were drawn up by Mr. James Freret of New Orleans and were carried to completion so expeditiously that the cornerstone of the present building was laid on April 25th, and the college was ready for occupancy on the 8th of December, the beginning of the next scholastic year.

It was not long before the status of the college had once again been elevated to the normalcy of pre-war and pre-fire conditions. As was to be expected the first few years of reconstruction were lean and lacking in favorable auspices but the catalogues of the closing decades of the century record a small though steady increase of students. By this time, too, the results of the work of Spring Hill were being manifested all over the South by the numerous alumni and former students who became prominent in the ever widening circle of business and politics. Senators, Governors, Judges, Lawyers, Bishops, Priests, Writers and University Professors far in excess of the expected natural proportion of graduates are included in the long list of noted alumni compiled at the time of the Diamond Jubilee Celebration of Spring Hill in 1905. And this suprising roster of notables has been considerably lengthened by Father Kenny who has attached to it the oustanding alumni of the last quarter of a century.

When we look back across the pages of Spring Hill's history and consider the work that she has accomplished there is no denying that Bishop Portier was correct when he emphasized the necessity of an institution of higher learning for the Catholic youth of the deep South and exhausted his episcopal energy in the erection and preservation of such an institution. We feel that we are far from exaggeration when we say that there is nothing Catholic in this part of the

South which has not come out of Spring Hill College. According to the *Georgia Bulletin* which published in its issue of June 7th, 1930, an editorial captioned "Spring Hill's Centennial," "The History of the Catholic Church in the South for the past century could practically be written with the history of Spring Hill for an outline. There is not a state in this section which has not sent students to her; there is hardly a city where her alumni have not left their beneficial impress through their services before the altar, in the professions or in business. There are few colleges anywhere which have wielded greater influence over such a wide expanse of territory, or which have been more closely linked to as great a number of communities far and near."

It was in appreciation of this glorious past, an appreciation proud but modest, pretentious but unassuming, that Rev. Joseph M. Walsh, S.J., who had been connected with Spring Hill College as a student, professor and dean before his elevation to the Presidency, which office he has held for the past five years, projected the Centennial Celebration which was held in conjunction with the commencement exercises on May 31, June 1 and June 2. For an entire year he gave his attention to the formulation of plans, to conferences with civic authorities and arrangements with the officers and committees of alumni organizations. Then came the celebration—three days of thanksgiving, felicitations, and expressions of good will for Spring Hill. Civic and ecclesiastical and educational officials, citizens, alumni and friends—all came to honor the parent of education in the "Cotton State." His Excellency, Bibb Graves, Governor of Alabama, and Mrs. Graves came to represent the State. Hon. T. Semmes Walmesley, Mayor, and Hon. Joseph Skelly, City Commissioner of New Orleans, both alumni of Spring Hill, came to represent the Crescent City. Mayor Harry T. Hartwell, Senator Craft and Superintendent of Schools W. C. Griggs presented the praises of the city of Mobile. Guests of the college and of Rt. Rev. T. J.

Toolen, D.D., Bishop of Mobile, were two well known heads of Catholic Dioceses in the South, Rt. Rev. Jules Jeanmard, Bishop of Lafayette, La., and Bishop Barry of St. Augustine, Fla. Others present were Rev. John M. Salter, S.J., Provincial of the New Orleans Province and Rev. J. J. McCarthy, S.J., his Socius; Rev. Fr. Perez, O.P., Vice-Provincial of the Dominicans in the South; Rev. Fr. Prior, O.S.B., from St. Bernard's Abbey, Cullman, Alabama; Rev. J. Laurence O'Brien, representing Bishop Walsh of Charleston, S.C.; Rev. T. J. Smith, S.J., of Creighton University, Rev. James Shannon, S.J., of St. Louis University; Rev. William Shanley, S.J., of Loyola University, Chicago; Rev. Florence Sullivan, S.J., President of Loyola University, New Orleans; Rev. Michael Walsh, S.J., President of Jesuit High School, New Orleans; Rev. Edgar J. Bernard, S.J., President of St. Charles College, Grand Coteau, La.; Rev. James A. Greeley, S.J., representing the Editor and Staff of *America*.

The three day program started on Saturday, May 31, at 9.00 A.M., with the reception and registration of homecoming alumni. At 9.30 the devotees of the links were given the honor of making the first flight over the newly constructed Spring Hill Golf Course. On each of the three days a buffet lunch was served at noon to all visitors, at which time the band from the Boy's Industrial School under the direction of Brother Florian provided a program of popular and classic music. The afternoon exercises of the first day were dominated by the induction of the Class of 1930 into the ranks of the alumni, and a baseball game between the College nine and an all-star team from the Pensacola Naval Training Station, which was won by the Spring Hill team in the tenth inning. At the seventh inning of the game the fans were refreshed by buns and molasses, the old time Spring Hill afternoon tea, which is one of the permanent memories of the old timers. Social functions under the auspices of the Omicron Sigma Fraternity and the Women's Centennial Committee engaged the guests during the evening.

On Sunday, the second day, the program was re-

sumed with the celebration of Solemn High Mass in the open, on a rustic altar nestled under the arched oaks, by Bishop Toolen, and the delivery of the Baccalaureate Sermon by Rev. E. Cummings, S.J., a former president of Spring Hill College. The afternoon festivities were centered around the dedication of the Thomas Byrne Memorial Library, the latest addition to the college campus. The dedicatory ceremonies opened with solemn benediction of the Blessed Sacrament and chanting of the Te Deum in the College Chapel. Then the gathering proceeded to the new library where with impressive services the edifice was formally presented to the college by Paul Byrne of Chicago, a former student of Spring Hill, on behalf of his mother who had donated the building in memory of her husband, Mr. Thomas Byrne, a life-long and munificent benefactor of Spring Hill. In the ballroom of the Battle House the program of the second day was auspiciously closed by the Alumni Banquet which was attended by more than four hundred diners composed of faculty, guests, alumni and friends.

For the third day the program listed a Memorial Mass for deceased members of the faculty and alumni. This Mass was celebrated by Rev. Fr. Provincial with Rev. Alber Biever, S.J., preaching the sermon. At 10.30 on this morning the most inspiring exercises of the celebration took place, the Centennial Commencement. Surrounded on the outdoor platform by Governor Graves, Mayor Walmesley, representatives of sister colleges and universities, recipients of honorary degrees and the seniors, Rev. Joseph M. Walsh, S.J., President of Spring Hill College, delivered the introductory address. He was followed bq Dr. B. L. Parkinson of Peabody College, who sounded the keynote of the day, when on behalf of his own Alma Mater and the representatives of other institutions he paid tribute to Spring Hill's service to education and religion, praying for greater achievements in the future. Then Father Walsh introduced Governor Bibb Graves, saying "Spring Hill College was the first institution of

higher learning to receive a charter from the State of Alabama. I now present to you, as the chief executive of the State which we have striven to serve, one hundred years of achievement in return for the sacred trust imposed in the College by the State of Alabama. Spring Hill's sons have given their service and even their life's blood for the State of Alabama and they have kept high the culture and spirit of tolerance written by the State of Alabama into its charter."

The presence of His Excellency who is a non-Catholic and is said to have a strong K.K.K. backing (though he does not admit nor deny connections with the organization) was a distinct surprise to many. However the tone and length of his eulogy gave evidence that he harbored no unfriendly feelings toward Spring Hill. He said in part "My Friends: This is indeed an appreciated opportunity that has been given to me, of bringing Spring Hill the greetings of Alabama on this happy and historic day, a day that is epoch-making in our progress—the one hundredth birthday of our oldest daughter of education, and on this occasion it is not improper that we take some inventory of what the past has meant to us and what we have meant to it. What was experienced by Spring Hill in these years of struggle and effort! What wars and strife and storms have visited it! Yet this institution stands like a beacon light. You know my friends light houses are built to show travelers of the sea the way to the port. I like to look upon an institution of this kind as not only a master lighthouse but as one of God's lighthouses on the shores of time, a beacon conscientiously fingering the turbulent seas of time showing men the way to God.

How many realize that religion, morality and knowledge are the foundation stones on which the original thirteen colonies were built? Religion, morality and knowledge are necessary for good government and the happiness of mankind, and that education which de-

velops not only the physical part of man and the mind of man but which also develops the soul of man shall forever be encouraged.

"I am happy to be here and to know that we have an institution that provides such an education in our midst."

In connection with the conferring of the academic degrees to twenty-four graduates of the class of 1930, Spring Hill took occasion of the centennial to present honorary degrees to a number of outstanding scholars in the South. Monsignor Edward J. Hackett of Mobile, and Rev. J. Lawrence O'Brien of Charleston, S. C., received Doctorates in Sacred Theology. Rev. Florence D. Sullivan, S.J., President of Loyola University, New Orleans, Hon. T. Semmes Walmesley, Mayor of New Orleans, Hon. Richard V. Taylor, former member of the Interstate Commerce Commission, Judge Paul Leche of Donaldsonville, La., Judge Tisdale J. Touart of Mobile, Hon. John A. Valls of Laredo, Texas, and Dr. E. Denegre Martin of New Orleans, were made honorary Doctors of Laws. Rev. Michael Kenny, S.J., and Dr. Erwin Craighead of Mobile, were made Doctors of Literature. Moreover in consideration of the outstanding kindnesses of such friends of Spring Hill as Mrs. Nora Byrne of Chicago, Miss Eleanor Sherman Fitch of New York, Captain Joseph M. Walsh of Mobile, and Messrs. Gordon Smith and W. H. Reynaids of the same city, the college saw fit to honor them individually with the title of Illustrious Benefactor.

Spring Hill received from her friends, especially from the colleges and universities of the Society in America, congratulations for which she is and always will be deeply appreciative, but it is particularly gratifying to say in conclusion that she treasures nothing more fondly than the approval and blessing of Heaven which appeared in September in the form of more than seventy Freshmen, the largest class in the history of the college.

HINDUS, WHAT THINK YOU OF CHRIST?

By Mr. M. L. Balam

A lecture written in connection with the Indian Academy at St. Mary's College, Kerseong, India. The autor, a second-year theologian, was converted from Brahminism in 1919, after taking his B.A. degree. He is the first Brahmin convert scholastic of the new, and as far as is known, of the old Society. At present there are also several other converts in the Society.

(For the purpose of this lecture, Hindus may be defined as Indians who are neither Muslims nor Christians nor Jews nor Parsees.)

The vast majority of Hindus think just nothing about Christ. The mission exclusively "ad paganos" is quite a recent move even in our well organized dioceses. These illiterate Hindus have seen perhaps a priest or two quietly going about their parish work, have seen perhaps the sweet philanthropic work of a few nuns, have heard and even seen perhaps a few conversions of the poorer villagers and the consequent social boycott. It is all so strange to them. But about Christ Himself Who is the Saviour of the world, Who loves even them, they have heard nothing, and know nothing, and, therefore, I say, they think just nothing about Christ.

I will in consequence concern myself only with the "literati." I shall confine my attention to the English-educated Hindus, as those literates who have been educated in a purely indigenous manner are too few and too uninfluential to deserve inclusion in this short lecture.

That they have heard of Christ, that they have even read of Christ, that they have at least a subconscious idea of the leaven of Christ which is working in India, no one will deny. But by what means has Christ been made known to them? If it is true that the tree is known from the fruit, it is doubly true that the fruit is known from the tree. *Neque enim de spinis colligunt ficus, neque de rubo vindemiant uvam.* If you know well the source and course of a stream you can more easily explain why the color and nature of its water

are what they are. If you know who the teachers are, you can more easily explain why the students are what they are. Well, I think it may be safely asserted as a general proposition, without any fear of serious contradiction, that if educated Hindus know Christ, they know Him directly or indirectly, only from Protestant sources. Catholic sources just do not come in anywhere;—it may or may not be our fault, but it is a fact.

Take for instance, Ram Mohan Roy. Ram Mohan was intimately associated with the Baptist missionaries, Adam and Yates, in the translation of the Gospels into Bengali; he corresponded freely with the American Protestant, Dr. Henry Ware; he heartily cooperated in the invitation sent to the Scottish Presbyterians to come to India to preach Christ; and when Alexander Duff, the famous Presbyterian missioner, came to Bengal, Ram Mohan was his best friend. Take another case. Keshab Chunder Sen was educated by the Scottish Presbyterians, read Sir William Hamilton, Victor Cousin, Carlyle, Emerson, Theodore Parker and Francis Newman; and studied the Bible under Rev. Mr. Burns; even his acquaintance with Fr. Luke Rivington came only at the time when Fr. Luke Rivington himself was a Protestant; during his visit to England, Kashab met only Protestants, e.g., Dr. Martineau, Dean Stanley, Gladstone, and Pusey. Again, Mr. Gandhi, when he was a law student in England, studied the Bible under Dr. Oldfield and heard the sermons of Spurgeon, Dean Farrar and Dr. Parker; when Mr. Gandhi led the Indian agitation in South Africa, he made friends chiefly with the Dutch and English Protestant missionaries; he came to appreciate Christ after reading "The Perfect Way," agnostic book written by Dr. Anna Kingsford, a Protestant. Or again, take the case of Swami Vivekananda, who graduated from the General Assembly (Protestant) Institution of Calcutta; at one time he was greatly influenced by Keshab Chunder Sen. You may perhaps cite Dr. Rabindranath Tagore as an exception to what I am saying. But

Dr. Tagore confessed that he had never read the Bible; the only Christian influence he had was the infinitesimal amount he received thrice diluted by Ram Mohan, Dwaraknath Tagore, and Debendranath Tagore; though Rabindranath has some beautiful things to say about Fr. De Peneranda of St. Xavier's College, Calcutta, Tagore's stay in our College was too short to have given him any insight into the motive of our work, which is Christ, and frankly Tagore was repelled by our educational system.

One can go on citing similar instances of individuals influenced solely by the Protestants. Let me therefore proceed to show in general how the educated Hindus come to the knowledge of Christ. The Protestants make known Christ chiefly by the broadcasting of the Bibles and by the Bible classes in their colleges and schools. The principles underlying the free distribution of the Bible are, of course, the original fallacy of the Open-Bible and the Protestant doctrine of Private Illumination. Every Matriculate—to whatever institution he might belong—has the privilege of receiving a copy of the Gospels, every Intermediate a copy of the New Testament, and every Graduate a copy of the whole Bible. As these books are beautifully printed on thin paper and are bound in morocco in magnificent style, few students easily forego the luxury of possessing a copy. In Madras every year about November, if I am not mistaken, the British and Foreign Bible Society gets up a meeting in the Memorial Hall, of the Matriculates, Intermediates and Graduates of the previous year. At this meeting, the students are congratulated on their success in the examinations and are exhorted to read the life of Christ. Then follows the free distribution of the coveted volumes; a few prayers are extemporized and the meeting comes to a close after some hymn-singing. Even if the student does not attend this meeting, he does not lose the privilege; he has only to claim a copy and he gets it by post. Many read the book occasionally especially when

it is new, while others keep it as an ornament of their book-shelf.

As regards the Bible classes, the Protestants have from the very beginning compelled their Hindu students to attend the Bible class in their numerous colleges and schools. They could not expect help from home if they did not enforce attendance. But the days of compulsory Bible instruction are numbered. First, the Hindus since 1917 have been making sporadic efforts in the provinces to have a Conscience Clause introduced into the Educational Code, whereby institutions which compel boys of a different creed to attend sectarian religious instruction, will be ineligible to get grant-in-aid from the Government. Secondly, the Protestants have at last realized that the Hindu students do not profit by these Bible classes; most of the boys go to this class with a sense of boredom; the few who take interest in it are actuated by a desire to score off the Christian teacher. Thirdly, the Protestant missionaries themselves, owing to the rapid infiltration of modernistic ideas into clerical circles, owing to the increasing fiscal independence of their Indian Missions, and owing to the certainty that a Conscience Clause is bound to operate in the near future, look without dismay at the prospect of the abolition of compulsory Bible classes. But these Bible classes, with all their deficiencies, have been a powerful means of making known Christ.

In addition to these means, the Protestants present Christ to the educated Hindus through their Y. M. C. A. activities. In every big town the educated young men are invited to become members of the local Y. M. C. A. Though the membership does not involve any serious obligations on the part of the Hindus, these associations are centres of Protestant propaganda. Lectures, prayer meetings, private Bible reading circles, social study clubs are some of the activities of these associations. To allay inconvenient suspicions the directors invite sometimes the local Hindu worthies to address the meetings. Even non-members are

welcome. If there is no football match, cinema or circus, many young men in the town attend these meetings and come to know Christ. Then there is the press propaganda: Farquhar is not the only one to write Protestant books for the Hindus; the Heritage Series, and the Indian Tracts of the S. P. C. K. are not the only Protestant books on the market. Lastly there is the immense body of English Protestant literature and history which practically every educated Hindu is taught by professors brought up in the same traditions. Rationalism and Modernism which are the lineal descendants of Protestantism are eating their way into the very vitals of Protestant orthodoxy in India. Even granting that the European Protestant missionaries are, on the whole, on the side of orthodoxy, we cannot forget that America, the land of unimaginable Protestant vagaries, has been sending out to India missionaries by hundreds who are in name Christian, but in fact, of every conceivable shade of belief in Christ, and America has vast purses, vast missions, and vast influence in India. The educated Hindu can pick and choose the brand which pleases him most and he is fairly confused. This confusion becomes worse when he finds in the same college run by the cooperation of different mission-bodies, padres teaching different Christs. The professor of English, for example, is a High-Anglican who celebrates Mass daily, hears confessions, always wears his collar "the wrong way round" and says that Christ is God incarnate. The professor of history is a latitudinarian whose Christ is a mere reforming Jew who never had the intention of founding a new religion. The professor of philosophy forgets the historic Christ but insists on the experience of Christ-spirit in the consciousness of humanity.

There are Protestants who teach that if Christ was not completely misunderstood in the West, at least the West has much to learn from a possible Indian interpretation of Christ. Bishop Gore, for instance, says in cryptic terms: "The religion which actually won

Europe and is called Christianity, owed almost as much to the Greek as to the Jew; and if India is to call itself Christian, its Christianity will again owe as much to India as to the Europe which evangelized it." And Rev. E. J. Thompson, Principal of the Wesleyan College, Bankura, makes this opinion clearer when he writes of Dr. Tagore (whom you will remember as one of the least Christian of the modern Hindu leaders): "In Tagore was given a glimpse of what the Christianity of India will be like, and we see that it will be something better than the Christianity which came to it. The Christianity of India . . . will help western Christianity which has made so many mistakes, to know God and Christ better . . . (In India) God in Nature becomes a reality as (he did) to Christ amid the Galilean lilies. We can see, and seeing rejoice that Indian Christianity will have at least a Vedantic tinge." (I am not going to discuss here whether a Catholic can subscribe to this view. As it stands, he can certainly not subscribe.) Wilson testifies that this view is very generally held by Protestant missionaries in India. It is at the bottom of all the Christian unity movements here. These people believe that the Hindus in creating their own Christ will love Him and follow Him. Whether this is the true Christ does not matter in the least. In fact, is there any objective truth? Pilate who asked skeptically "What is Truth?" has representatives in the twentieth century, and, strangely enough, among the very missionaries who come to India in the name of Him Who said "Ego sum Veritas." But why should Hindus create their own Christ? Because Christ as represented to the Hindus is a Western Christ, not an Indian Christ, and Christ to succeed in India has perforce to become a national Christ. This sort of adulation of the national Christ is becoming more and more ridiculous. I remember a Salvation Army man clad in saffron preaching at a street corner in Madras, who appealed to the Hindus to accept Christ, and said,

"The Christ I am preaching is not unlike you; He is an Indian like you; He does not wear collar, tie and a top hat; He does not travel by train in the first or second class, He is a third class passenger like you," as if indeed no Indian travelled in the second or first class, and as if an Indian would lose his very nationality if he travelled in any but a third class compartment. At this rate we shall soon have an English Christ who hunts the fox and a Spanish Christ who baits the bull, a German Christ who feeds on sausages and a Chinaman Christ who feeds on snakes, an Indian Christ who chews pan and an American Christ who chews gum. Patriotism in religion was the bane of Europe of the sixteenth century. It disrupted Christendom and culminated in the worship of the woman in Notre Dame, and logically led to the deism of the eighteenth, and the atheism of the nineteenth centuries. True to their principles, the Protestants try to foist on the people of India this patriotism and it is becoming evident that their attempt is bound to succeed.

Having seen thus far by whom and how Hindus are taught Christ, we shall now consider what these Hindus think of Christ.

The Hindus who speak and write about Christ are found chiefly in the North. The North has been the battleground of religions from time immemorial. Vedism, Buddhism, Jainism, Upanishadism, Saktism and Puranism fought their battles first in the North. Even Sankara and Ramanuja, though of the South, have either directly or through their immediate disciples influenced North the more. Mohammedanism came to the North first. Practically all the modern religious reform movements have originated in the North: Sikhism of Nanak, Krishnaism of Vallabha and Chaitanya, Brahmaism of Keshab, Aryaism of Dayananda, Ramakrishnaism of Vivekananda, and Reformed Hinduism of Bharat Dharma Mahamandal all are from the North. The South can claim only one reform movement, Theosophy, but Theosophy is Indian neither in its origin nor in its first leaders. The

educated Hindus of the South are a very conservative body, wedded to the caste traditions of their forefathers. They are not in the main front of reform. Their only desire is to be left in peace to work out their salvation as pointed out to them by their Dharma Sasthras. From the other religions which knock at the gate of their conscience, they turn away as from a nuisance. In the South you will hardly find anyone interested even in Islam whose representatives ruled the land for nearly two hundred years and are still far from a negligible minority of the population. What then do you expect them to think of Christ whose missionaries during the last century and a half have concerned themselves mainly, though not unjustifiably, with the conversion of the illiterate out-castes. If ever then there comes a general awakening to the fact of Christ in the South, the North will have been the cause of such awakening. Rev. Fr. Dandoy spoke truly when he said that what Bengal is today that Madras will be ten years hence. Even politically Madras was till recent times a backward province and was rightly called the benighted presidency and the tail of India. Only once did the South come to the fore and that was in the days of the apotheosis of Mrs. Besant. At that time, the people were so surprised at the doings of the dormant South that Mr. Welby, the editor of "Madras Mail," could rightly express the prevalent idea in the happy phrase that "the tail was at last wagging the dog with a vengeance." However, in spite of all this general apathy of the South, a few, a mere handful, do show some interest in Christ. About a typical representative of these men I shall speak later on. Therefore it will not surprise you if I speak mainly of the men of Northern India. (This, of course, does not mean that I believe in the Nordic theory of H. G. Wells, nor that the Catholicism of the South is in any way inferior to that of Northern India.)

Short of recognizing in Christ the uniquely incarnate God, all gradations of opinions about Christ, ranging from the absolute denial of the historicity of Christ

to the logoism of neo-platonists, can be found among the educated Hindus.

We may start with those who bluntly deny the historicity of Christ. There was no historic Christ, and the New Testament belongs to the second or third century of the Christian era. This is the view of the more violent Arya Samajists, at least, it was that of the older ones. Dayananda to whom incarnation was taboo, ridiculed the stories of the Gospels in his "Satyartha Prakash." His followers went a step further and denied that Christ ever existed. Kahan Chandra Varma used to tour India preaching that Christ was a myth. His authorities were the Rationalist Press Publications. This is quite a simple view to take. What you do not know, evidently could not exist. Kahan Chandra Verma had a vogue among many educated Hindus, yes, among many of our own Hindu students. But he carefully avoided any discussions, private or public, with the Christians, though he boasted that he had routed other Christians in other places, of course nameless places. If he was cornered to accept a public discussion he pleaded sudden indisposition or urgent engagements. Though the preacher drew large audiences, I do not think that he convinced many that Christ was a myth. The worst he did was to advertise the fact that some Wise Men of the West denied the historicity of Christ.

Mr. Haldar, a retired deputy Collector of Ranchi, may be taken as the representative of a small body of men who, while accepting the historicity of Christ, try to prove that Jesus was just a Jewish rabbi with all the ignorance and prejudices of the Jews of His time. He quotes in his book "The Cross in the Crucible," in a truly Protestant style, text after text from the Gospels to prove his point, texts of course violently wrenched from their context. He accuses Jesus of teaching such low, demoralizing and barbarous doctrines as racial discrimination, contempt of knowledge, vengeance of God, hatred of kith and kin, condonation of servitude, and intemperance in drink. He further alleges that all the evils of European civilization are

directly due to the teachings of Jesus. Mr. Haldar is not the first Indian to formulate all these charges. Dayand Sarasvathi has these and worse things to say of Jesus. Mr. Haldar, however, is the voice of a few modern Arya Samajists. In the trial of Jesus, His enemies could not find sufficient fault to convict Him, and therefore had recourse to the charge of blasphemy. If only Mr. Haldar had been there as witness, Jesus Who is the cause of all the evils of Europe, might have been condemned by the tribunal of the priests with a better show of justice. Unfortunately, Mr. Haldar was born just nineteen centuries too late. For us miserable Christians the only consolation is that Mr. Haldar has not many followers.

The next view about Christ is more flattering to Christ and perhaps is the most prevalent one in India. According to this view, Jesus was a great teacher of some truths. Fr. Ronald Knox would call this "the Scissors and Paste" view of Christ. You choose those sayings of Jesus which please you, cut them out of the book with a pair of scissors and paste them in your album one after the other. Lo! You have the whole of the Gospel worth considering. Mr. Gandhi is one of the many who hold this view of Christ. Recently when Mr. Gandhi was asked to give a course of lectures on religion to the Hindu students of Ahmedabad, he spoke to them about Christ. But what did he teach? Just the moral doctrines of the Sermon on the Mount. At one time Mr. Gandhi would have professed Protestantism had not his Jain friend, Rajendra Kavi, dissuaded him. Mr. Gandhi's sentimental admiration of Christ pleases the Protestants—so much so that they invite him to address their missionary meetings. In one such meeting he told them that the spirit of the Sermon on the Mount competed almost on equal terms with the Bhagavad Gita for the domination of his soul. It is extraordinary that Mr. Gandhi and others of the "Scissors and Paste" view of Christ, who fall in love so easily with some of the sayings of Christ, just fight shy of His other sayings which are of equal authenticity. Take, for instance, this very

Sermon on the Mount. Blessed are the poor,—very good. Blessed are the meek,—excellent. Blessed are the merciful,—magnificent. Blessed are the peace makers,—superb. Blessed are they who suffer persecution,—sublime. Blessed are ye when they shall revile you and persecute you and speak all that is evil against you, untruly, FOR MY SAKE,—silence, silence of the interstellar space, silence of the eternal void. All the roaring stream of enthusiasm for Christ just vanishes at this point, somehow. If these people need pathos, if they need grandeur, if they need sublimity, if they need the real key to understand the real Christ, they have to read the other Sermon which stands at the other end of His Public Life, the Sermon in the Cenacle, which explains and completes the Sermon on the Mount. But they will not read the Sermon in the Cenacle. They are satisfied with their album of cuttings from the Gospels.

Swami Vivekananda and with him the Ramakrishna Mission people hold that Christ was not merely a great teacher of morality, but a Prophet of God, one who had intimate relations with God. According to Swami Vivekananda, whenever a nation reaches the low water mark of spirituality, God sends to it a Messenger, a Prophet, to pull it up from the slough of despair. Christ was the Messenger thus sent by God to the Jews who were at that time not only under the heel of imperial Rome, but had lost the spirit of their ancient religion. Christ's one great idea was that we should acquire poverty of spirit by despising the vanities of this material world, and thus we should lead a life of spirit, because God is Spirit and we are the children of the Father. One who has acquired such a disposition of mind is verily worthy of divine honors. Because God is truly in him. Did not Christ say: "The Kingdom of God is in you?" and Christ was such a Man. His interior was pure, there all desire had been killed. Blessed are the pure in spirit for they shall see God, and one who sees God is God, somehow. And Christ was God in this sense. But Christ was not unique in this. Both before and after him there have

been such prophets in all countries who deserved to be honored as God.

I promised to say something of the view held by the few Southerners who take some interest in Christ. A few years back, a series of articles appeared in "Hindu," a Madras daily, on Christ. The writer, if I remember right, was a K. S. Ramasami Sastri. His idea about Christ was *sui generis*. He held that Christ was a Hindu Yogi, belonging to the South Indian caste of blacksmiths, the so-called Visvakarma Brahmins. The Pharisees were a colony of orthodox Brahmins who had emigrated to Palestine and settled there, developing a few peculiar traditions. Christ, Who had attained Yogic union with God, taught them and the multitudes the vanity of earthly ambitions and condemned the blindness of the ritualistic Pharisees. I am not sure how, according to Ramasami Sastri, Christ learned Yoga Sasthra. But I guess that the authorities of Ramasami Sastri were some of the apocryphal gospels and the false report published by the Russian, Nicholas Notovitch, about a historical document in a lamasery in Ladak, showing that Christ came to India to sit at the feet of the Brahmins to learn Yogi Mimamsa. Christ's rejection of the sacrificial rites exasperated the ruling men of the higher caste and resulted in his death. He might have attained Yoga but he had no business to excite the masses to reject the traditions. Now a view like this about Christ could have originated only in the conservative, caste-ridden, obscurantist South. No serious refutation of these articles was attempted, nor was there the least necessity to refute this silly unhistorical delusion. But that this view is held as one of the plausible views about Christ, I learned during a conversation with a Hindu gentleman in a railway journey the year before last.

The Theosophists, especially the Besantine Theosophists, have been instrumental in propagating a peculiar view of Christ. The Theosophists are very accommodating men. Their view is, or at least till lately, was held by many educated Hindus, even by some non-Theosophists. They speak of Mohammed, Buddha,

Krishna and Christ in the same breath and have even built at their headquarters at Adyar, Madras, a temple, a mosque and a church. They have even two bishops now. They believe in the oft quoted slokas of the Gita:

Yada yada hi dharmasya glanir bhavathi Bharatha
Abyuthanam adharmasya thadathmanam srujamyaham

Parithranaya sadhunam vinasaya cha dush-kritam
Dharma samsthapanarthaya sambhavami yuge yuge

"Because, whenever the justice becomes inert, O Bharatha
(And) injustice rises up, then I create myself
For the defense of the honest (men) and for the destruction of the evildoers
For the re-establishing of justice, I am born age after age."

The obvious import of these two slokas is that the same Being who came in the Third Age as Krishna, had appeared as Fish, Tortoise and Boar in the First and as Rama and Parasurama in the Second Age. But the Theosophists who were out to construct a cosmic religion could not conveniently ignore the Buddhists, Muslims, and the Christians. Therefore they imagined that it was not ParaBrahmin Himself who appeared in the world age after age, but that He sent His legates, or Mahatmas (Great Spirits), who participate with Him in the Governance of the world. The Platonic doctrine of the Eons and the Amsamsavatara theory of the Hindus gave some authority to this view. These Great Spirits or Mahatmas emanate from God and are in some way identified with Him. God takes care not only of the Hindus but of other nations as well. He saved India through Krishna, China through Buddha,

Persia through Zarathushtra, Arabia through Mohammed, Judea through Moses, and Europe through Christ. All these are not so many incarnations of the very God, but of his eternally coexisting Mahatmas. According to this view every religion is true not only partially but entirely, i.e., for the nation and time in which appeared the Mahatma. The apparent contradictions between any two religions are explained away by saying that they were due to the necessary accommodation of doctrines to the genius of the people to whom came the Mahatmas. This Theosophic conception of Christ is held by many educated Hindus, though not in identical terms. Some, for instance, do not explicitly believe in the eternal existence of the Mahatmas. Some would hesitate to call Christ God in the same sense in which Krishna is called God. Some would not admit that everything said by Buddha, Christ, or Mohammed is necessarily true even for the people to whom they came. Some are not sure whether Jesus is Himself the Mahatma, or was possessed by the Mahatma Christ at the time of his baptism. If I began to describe in detail the opinions of even the picked representatives of this somewhat nebulous school of thought, I may trespass the bounds of your patience.

Therefore let me pass on to consider the view of those who hold that Christ transcends all the great teachers of mankind. Obviously the representatives of this school cannot be many. They form a small section of the Brahmo Samajists. Ram Mohan Roy was the first of them. He was principally a social reformer. But he found that only a social reform based on the teachings of Christ could be a stable reform. In the year 1820 Ram Mohan published a book called "The Precepts of Jesus." With reference to this volume, he says "The consequence of my long and uninterrupted researches into religious truth, has been that I have found the doctrines of Christ more conducive to moral principles and better adapted for the use of rational beings than any others which have come to my

knowledge." To Ram Mohan Roy, Jesus Christ is the unique Teacher of mankind. What Jesus Christ was, Ram Mohan could not or would not examine. However, some explanation of the mysteries of Christ such as Messiahship, miraculous powers, passion, redemption, etc., had to be given. Therefore he put forth a tentative explanation. Here is a sample: "In the beginning was the Word, i.e., in the beginning of the public ministry of Jesus, he was illumined to teach morality to the world. The Word was with God., i.e., Jesus withdrew from the world to commune with God and to receive divine instruction. And the Word was God, i.e., Jesus was invested with extraordinary miraculous powers (but in Jewish phraselogy, they were called God to whom the Word of God came)" and so on. This is undiluted Unitarianism and it is no wonder that since his time the Bengal Brahmo Samajists have been called Hindu (i.e., Indian) Unitarians. Though Keshab Chunder Sen tried to rescue Brahmoism from such Unitarianism, Brahmoism in general has remained Unitarian, has fraternized with American Unitarianism and in fact some Brahmo preachers are still being trained in the United States.

Just now I mentioned Keshab Chunder Sen. Keshab was a unique figure in India. His Christ is incomparably superior to the other Christs we have been so far considering. To Keshab, Christ was the very Son of God. But in what sense? He will explain in his own words: "Before Abraham was, I am. He (Christ) felt that He had a pre-existence . . . In what shape did Christ exist in Heaven? As an Idea, a Plan of Life, as a Predetermined Dispensation, yet to be realized . . . not concrete but abstract, as light not yet manifested. In fact Christ was a manifestation on earth in human form of certain Ideas and Sentiments which lay before God. God took the lower half of his own holy Nature, that which related to the position and the character of a Son and He invested It with flesh and bones and blood and sent It into the world . . . There is an Uncreated Christ as also the created

Christ, the Idea of the Son and the Incarnate Son. This is the true doctrine of incarnation. Christ is . . . an incarnation of Logos of man, archetype and examplar of men, according to the Platonic philosophy." But somehow to Keshab this is not "dissolving of Christ." He proceeds to describe the Blessed Trinity. "Alone in his eternal glory the Father dwells. From him comes down in a direct line an emanation from Divinity; Divinity coming down to humanity is the Son. Divinity carrying up humanity to heaven is the Holy Ghost. The still God, the journeying God, the returning God (God the Father, God the Son, and God the Holy Ghost) . . . He (the Son) is God in man . . . As the Lord spoke, the Logos came forth and was lodged in creation . . . Whenever there is intelligence . . .wherever there is the least spark of instinct, there dwells Christ . . . I deny and repudiate the little Christ of popular theology and stand up for a greater Christ, a fuller Christ, a more eternal Christ, a more universal Christ. I plead for the eternal Logos of the Fathers . . . This is the Christ who was in Greece and Rome, in Egypt and in India. In the bards of the Rig Veda was He, He dwelt in Confucius and in Sakhya Muni. The one Ideal Christ manifest in multiform concrete little Christs." However, as I said, to Keshab, this does not seem to be "dissolving of Christ." Keshab Chunder Sen can soar to lyric heights in his devotion to Christ. He says: "My Christ, my sweet Christ, the brightest jewel of my heart, the necklace of my soul, for twenty years have I cherished Him in this my miserable heart . . . the mighty artillery of his love, he levelled against me and I was vanquished. . . When shall others see the Light that is in Thee . . . None but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it." After Keshab Chunder Sen's attempt failed to attract India to the feet of such a Christ, no educated Hindu, qua Hindu, has attained to such a devotion to the person of our Blessed Lord.

* * *

We have reviewed the opinions of educated Hindus about Christ. For clarity sake, I have mentioned

neither the varying opinions of the same men at different times, nor the unnumbered permutations and combinations of these several views. For the purpose of this lecture it was enough to have given the representative and perhaps the logical views held by them. From all these diverse opinions one thing becomes plain, at least to me: Educated Hindus, whether of Gandhi's school or of Keshab's school, venerate Christ, if they do venerate Him, only in so far as His teachings agree with their national lore. Till they go out of their narrow and blind patriotism, till they come to think that God might have revealed Himself in a unique manner to another nation, there is little hope of educated India falling at the feet of Christ Who is God. There is no question of real conversion unless an educated Hindu is prepared to reject all that now binds him to the traditions of his race. I have seen and seeing mourned the apostasy of three of my convert friends who, after their conversion, would give Christ but the second place in their heart while that heart was already full of the glory of this bit of earth called India, and was bound by the miserable bond of Nationalism. There is another friend of mine, who, thank God, has not apostasized, but has the bitterest gall in his mouth when he speaks of the westerners who converted him. If you hate a Westerner just because he is not an Easterner, your spirit is not that of the Christ who said "Go and teach all nations baptizing them." I am not against healthy patriotism as such; it is even a moral virtue of a citizen. I am not even against sane nationalism as such; it inspires sometimes heroism. But it seems to me that patriotism and nationalism as they are now understood in India cannot be amicably composed with the claims of Christ for the sole possession of our heart. What is patriotism if it is opposed to Christ? An unthinkable blight on the soul. If India is not to be truly Christian, the accusation should be laid at the door of the Protestant sects who have had so great an influence on educated India and yet have produced this result. Personally a Protestant missioner can plead "not

guilty" to this charge. But their principles of private judgment and nationalism in religion have almost ruined the chances of Christ to win educated India. They have not tried to know and teach the real Christ, the normal Christ, the uneccentric Christ, the true Christ of historic Christianity. Therefore although all the major reform movements, the Brahmo Samaj, the Arya Samaj, the Ramakrishna Mission, the Servants of India Society, and a score of others have received the leaven of Christ, this Christ was the Protestant Christ, the lop-sided Christ, the Christ of sentiment, the Christ of fiction, not the Christ of fact. The educated Hindus know little of the real Christ, the Son of God, the Christ Who is the centre of humanity, the Christ in Whom all the noble qualities are found "in their highest perfection yet in most complete symmetry," in Whom are found "ardent zeal and inexhaustible patience, noble fervor and indulgent leniency, holy seriousness and sunny cheerfulness, majestic greatness and deepest humility, inflexible determination and the sweetest gentleness . . . warmest love for sinners and invincible hatred of sin . . . mildness and force, resignation and resistance, adamantine strength and motherly tenderness"—and in short, the perfect Man hypostatically united with God. About this historic Christ who truly lived, truly died, truly rose from the dead, and truly redeemed mankind, the educated Hindu has no perception.

Again, you cannot come to the Father except through Christ and in the normal order you cannot come to Christ except through His Church. And the educated Hindu has no real notion of the Church which Christ founded as the perpetual miracle and the pillar and the foundation of Truth. The educated Hindu does not know the Church of the Apostles which evangelized the world, the Church of the Martyrs which shed in torrents its choicest and purest blood, the Church of the Fathers which investigated the sublimest mysteries of the Most High, the Church of the Theologians which perfected a philosophy unique in the world, the Church of the Monks which raised the

superb monuments of everlasting permanency and enchanting beauty as the tabernacles of the Sacramented God, the Church of the Missionaries which planted the banner of the Crucified in the hearts of the inhabitants of the darkest corners of the world, the Church, I say, of Peter and Paul, of Agnes and Laurence, of Augustine and Chrysostom, of Aquinas and Bonaventure, of the Jesuits and Franciscans, the Church which today rules the consciences of well nigh a fourth of humanity, the Church which is alive, growing and glorifying God,—this Church the educated Hindus know not, while we who represent this Church in India have been systematically misrepresented to the educated Hindus, as a light-shunning, antiquated, fossilized sect whose past is dark, present is obscure, and future is nil. They are being taught that Christ is an ideal, Christianity is a hindrance and Church unity a plague. What the religious future of such educated Hindus will be, is appalling to imagine. To know Christ yet not to love Him in the only way He deserves to be loved, this is the tragedy of educated India.

May the Infinitely loving Heart of Jesus
Save educated India.

A POLITICAL PANORAMA OF COLOMBIA

Rev. Felix Restrepo, S.J.

The Republic of Colombia enters today into a new era of her life as a republic. For the past forty-five years the Catholic party, known here as the Conservative Party, has governed the country: and governed with such tact and diplomacy that it would be difficult to find, throughout the Western Hemisphere below the Rio Grande, another country that has better solved the great problems of a modern State. Guarantee of public liberty; the conciliation of Freedom with Order and of Order with Freedom; harmony between the Church and the State; good understanding with neighboring countries despite the troublesome boundary disputes, which Colombia has now entirely settled; the organization of the departments of education in that form that allows the State to undertake all kinds of improvements without infringing in the least on the sacred rights of the Church and of the family; a perfect financial and economic system that maintains the Colombian peso almost on a par with the dollar; the rapid development of the means of communication, an especially difficult problem in a country furrowed by three mountain ranges whose average height is more than 6,000 feet; increase in the national wealth which has tripled within the last ten years; and as a consequence of all this, perfect and unruffled peace that extends its benign wings from one end of the republic to the other, animating all to labor and assuring everyone the legitimate fruit of his efforts,—such were the blessings brought to Colombia under the Conservative regime. It would be impossible for a party to leave behind it a greater heritage.

Who would have believed, a year ago, that at this date the political situation would be totally changed? The immense majority held by the Conservative party in the country, and the wide division amongst the Liberals, the only enemies of the governing party, gave

grounds to believe that for many years to come a conservative government was, in Colombia, the only government possible. And yet, that which seemed an impossibility is today a reality. A new president was to be elected the 9th of February. The Conservatives were divided into two almost equal factions, the Vasquistas and the Valencistas; and each of them deceived itself into believing that the strength of the other was almost negligible. Many Liberals, believing themselves unable to offer a suitable candidate, supported the candidature of General Vasquez Cobo. But at the last hour, with election day scarce fifty days away, a group of directors of the Liberal Party, and that not the official governing board which was itself badly divided, decided to launch their own candidate, and to take advantage of the bitter fight among the Conservatives to gain the citadel of government. The candidacy was offered to the man of greatest prestige among the Liberals, Dr. Henrique Olaya Herrera, at that time our minister in Washington. Olaya, whose ideas had been orientated and purified by his nine years' residence among one of the best governed peoples in the world, refused to accept a liberal candidacy. He advised his friends to form a patriotic coalition in order to launch a candidate far removed from militant politics and free from party compromises, who would for these very reasons be able to solve the vexing problems of Colombian economics,—problems arising out of the present worldwide financial crisis.

For a time it was believed that the attempt to launch another candidate had failed. But then Carlos E. Restrepo entered the scene,—former president, and leader of the tiny Republican Party. On renouncing the candidacy Olaya had sketched a small program of government, giving it to be understood that he would accept the candidacy only on the condition that strong groups from all the parties should unite and pledge themselves to carry through this program; which union of leaders was to give to the future administration the character of a truly national government.

"Carlos E." (for so is the former president here known) congratulated Olaya on his program, but added that he failed to find in it any mention of Olaya's stand on the religious question.

Olaya answered with the following cable:

"Washington, Jan. 2.—Carlos E. Restrepo.—Medellin.—Cordially return greetings. Not only believe no program merits confidence of Colombian people which does not offer sound guarantees to Catholic beliefs, but also deem fundamental for national tranquility the sincere fulfillment of precept of Constitution which decrees public authorities ought to protect and make protected the Catholic Church as essential element of our social order. Am persuaded that solid harmony between civil and ecclesiastical authority is indispensable for peaceful and orderly development of national life. This has been my deep seated conviction for many years, fruit of serene reflection, foreign to all ambition of public office.

Would rejoice if Colombians were to band together to safeguard prosperity, the future, and the bonds of nationality, around a man who would merit a devoted national allegiance, prescinding from myself. At your side I learned that the first magistracy is a position that calls for sacrifice, and is acceptable only with the unescapable and imperative call of country.—Olaya H."

From that moment the triumph of Olaya Herrera was certain. And it is not so strange that many conservatives, seeing on the one hand this program, and on the other hand disgusted with the ever deeper split in their own ranks, adhered with enthusiasm to the candidate of the national coalition. But it is very strange, it is truly incredible, nay, it is almost a miracle, that the whole Liberal Party as one man, and forgetting their former bitter divisions, should have mobilized in the short space of thirty days and have voted in mass for a candidate who protested that he did not wish to form a liberal government. If this unwonted fact can be explained in any way, it is by the influence of the press. The entire liberal press

unanimously and enthusiastically supported the new candidate. This support served as a catalyser of party sentiment,—sentiment swelled by that of the few Republicans and of the many Conservatives. The government, notwithstanding the fact that it inclined toward the candidacy of Guillermo Valencia, nevertheless showed itself so impartial during the entire controversy that everyone felt himself absolutely free to vote as he wished. The result of the election was the following:

Enrique Olaya Herrera	369,934 votes
Guillermo Valencia	240,360 "
Alfredo Vasquez Cobo	313,583 "

No one thought, even for a moment, of refusing to acknowledge the result of the voting. The Conservative Party had in its hands control of the army, but in its heart was respect for the law. And thus it was that a conservative Congress, when the time came for the transmission of power, placed in the hands of a president elected by the Liberals, the fate of the nation.

The discourse which the new president pronounced on taking over the authority, was but a confirmation of his expressed intention to form a really national government without inclining toward any of the existing parties. The truth is that the Conservatives have accomplished everything in the Liberal platform which could come under the head of legitimate patriotic aspiration. It has perhaps gone too far in recognizing every kind of freedom, especially freedom of the press. It may be said that there exists no nation in the world today where the press is freer and more irresponsible than in Colombia. It is also true that the great majority of Liberals have laid aside their former sectarian hatred of the Catholic Church which characterized most of the Liberal governments during the past century. Today the Liberals are respectful toward ecclesiastical authority and acknowledge that the Catholic

religion is the only religion of the Colombian people. Many of the Liberals are today believing and practicing Catholics. In this way have the parties so approached one another in their manner of thinking that it should be easy to realize a truly national government such as that which is today being inaugurated, in which party politics are entirely eliminated.

The new president has, in his inauguration discourse, shown himself a true statesman. He has with great discernment touched upon the essential points of government, and he has proposed most suitable solutions for those difficulties especially peculiar to our Republic. All this he has done with such a calm and dignified manner that he has created a most favorable impression in the minds of all, and has acted as a powerful sedative after the intense political agitation of the few months previous.

Let us cite as an example how he solemnly pointed out the unanimous acceptance which all Colombians give today to the Catholic Constitution of 1886, and to the Concordat which regulates the relations of Church and State:

"There is fortunately a solid foundation departing from which as a starting point we may crown our mutual efforts. The evolution which the Republic is undergoing, daily renews the concept of respect for authority and the law, the conciliation of the various political and social forces, of adherence to peace as the supreme standard of conduct, and of calm and scientific study as the criterion for the resolution of economic, political and social problems.

"The bitter differences which before separated the political parties and constituted on many occasions a source of suffering and anxiety have slowly disappeared. We have finally acquired as an indestructible foundation of tranquility, the unanimous acceptance of the existing constitution and laws. These themselves provide the manner of bringing about those reforms which, for the improvement of existing laws, time and

a mature reflection advise. So that each day we are able to feel more satisfied with the correct and peaceful activity of the various political forces. The harmony existing between the Church and the State which allows these two entities to march side by side and in friendly fashion, and which moreover permits them, within the lawful sphere of each, a fruitful cooperation for the good of the nation which thus sees itself surrounded by the strong support which the organization and mutual respect of these two powers always affords, is certainly not the least of our blessings, but rather one of the greatest."

Olaya ended his discourse with these words:

"In this solemn hour in the life of the Republic the citizen who before you pronounces the oath to serve the nation faithfully and to fulfill the constitution and the law, cannot find a more suitable invocation by which to dedicate himself to his countrymen than the prophetic words pronounced by the Liberator of Colombia when, a century ago, he made an impassioned call to the Union to denounce anarchy and to maintain unharmed the unity of his country. We seek inspiration in those words, and we shall then be able to contemplate the future with serenity and confidence: 'If it shall be thus, may God and Country reward us; if not, let Him and her demand it of us.' "

The ministry which the new president named on the day on which he took possession, is an additional confirmation of his platform. The most important posts have remained in the hands of the Conservatives; Minister of Education, Abel Carbonell; Minister of War, Augustin Morales Olaya; Minister of Finance, Francisco dePaula Perez.

The ministry of Government, of prime importance because on it depends, among other things, the guarantee of freedom in the national elections, was entrusted to a man who is the personification of political honesty, Carlos E. Restrepo, of the Republican Party.

The Liberals received four ministries: Minister of

Foreign Relations, Eduardo Santos, who, as the director of the most widely read daily in Colombia, El Tiempo, can be called the organizer of the victory of the national coalition; Minister of Industries, Francisco J. Chaux; Minister of Public Works, Fabio Lozano; Minister of Mail and Telegraph, Tulio Enrique Tascon.

The Conservatives, defeated in the elections, recognize the good intentions of the President and are disposed to support him in the carrying out of his platform. Here then we have a government which begins without the least opposition, and with the greatest hopes of realizing a patriotic, solid, and lasting labor.

A curious result of the election was the dissolution of Communism. The comrades who receive from Moscow direction and resources were increasing little by little in the Republic at the expense of the liberal masses, which, because of lack of direction and attracted by opposing forces, were on the road to destruction, on the one hand swelling the conservative ranks and on the other the new army of the communists. But when the candidacy of Olaya Herrera was announced the enthusiasm awakened in the liberal ranks was so great that even those who had gone over to the communists bag and baggage returned to their former allegiance.

The result was that the Communist candidate, Castrillon, received no more than 564 votes in a republic of more than eight million people. And the most curious of all is that Moscow decreed the expulsion from the Communist Party of Castrillon and almost all the other influential members of our domestic communism because, so it is said, they had during the past year been placing themselves in accord with the liberals in order to form a united front against the Conservative Party. Moscow desires no alliance with bourgeois political parties, and on this account they erased from their lists of international communism the socialists of Colombia.

This then is the political panorama of Colombia at the beginning of the administration of Dr. Enrique Olaya Herrera. The wonderful talents, the serenity, and the strength of character which he has manifested from the first moment of the electoral campaign, augur for the Republic a new era of prosperity and peace.

NOTE.—That the stabilizing influence of Dr. Herrera has borne fruit would appear from the article following. This second part was written a month later than the preceding one.

II.

While a wave of revolution sweeps over Spanish America, deluging even nations whom we had thought definitely included among the group of peaceful countries, the Colombians rejoice in an Octavian peace, and present to the world the spectacle of a people dedicated absolutely to civil government and the preservation of peace.

A month ago the Conservative party handed over the supreme executive power to Enrique Olaya Herrera, the successful candidate in the presidential elections of last February; and this month has been sufficient to prove that the promises of an administration consisting of all patriotic groups and free from political factionalism made by Sr. Olaya during his campaign were not idle boasts.

We have already told how the presidential cabinet consists of equal numbers of representatives from the two great traditional political parties. The nomination of the governors for the various departments was awaited by all; and it was taken for granted by the Liberals that the majority of the gubernatorial posts would be given to themselves, for when all is said and done, it was they who elected the new president. But to the agreeable surprise of the Conservatives and the ill-concealed chagrin of the Liberals, the most moderate members of both parties were chosen in equal number.

Still more significant than the actual selection was the circular sent by the president to all the new governors. From it we select the following paragraphs:

"Neither in our initial program nor in the organization of the present administration has there been, or can there be, any schemes and combinations for partisan politics . . .

"By word and example we have preached complete impartiality as regards the different political divisions into which Colombians are divided. Respecting as we do all opinions, we could not tolerate that any public official should take advantage of his position to advance the interests of his own political party. Having placed before ourselves, in the exercise of our public duty, a plan of equity and justice, we could hardly permit any of our subordinates to disturb the harmony and unity in our executive action. . . .

"One of the most persistent propositions of the present government is the guarantee to the whole country of total absence of political corruption in the army, so that the election results will represent the will of the people and not of stuffed ballot boxes. . . . The public official or government employee who does not wish to accommodate himself to this plan or has not the courage to help in its accomplishment, should not and cannot continue in his present position.

"We demand most strenuously of our collaborators perfect agreement with the ecclesiastical authorities, not only because our Constitution so exacts, but also because happy relations between Church and State are commanded by Ethics and Society. The disagreements which unfortunately may occur between the subordinate officials of the Church and the government must be reported to the higher authorities of both, so that an amicable and just solution of the difficulties may be obtained. From whatever point of view the politico-religious question in Colombia may be considered, it has to be recognized that the Clergy constitutes an organized moral force, of which we must take advantage for the spiritual direction and education of our people. . . ."

The adjoined telegram sent to the president by the Liberal chief of Monpox will serve as an example of the effect of this complete impartiality among the members of that party:

"What do you mean by concentration? To us it means the giving over of governmental power to all Liberals and the few distinguished Conservatives who helped you in the recent election. We consider unjustifiable your concentration, which means association with those who but yesterday were your deadly enemies fighting against us. Listen to our complaint that your enemies of yesterday are to-day your friends; at least, so it seems, in our department and especially in our city."

Here is the reply of the president, which proves once more his high ideals:

"The interpretation which you gave to what I have called national concentration is erroneous. National concentration means the combining of all those social and political forces which have for their goal the good of the whole country and the prosperity of the Republic. To depart from this criterion would destroy the ideal which guided us when we proclaimed a union of all Colombians at this difficult time in our national life. Enrique Olaya Herrera."

We should not be surprised, then, that the Conservative majority in Congress, far from opposing the president, has given him its unqualified support, to such a degree as even on its own initiative to give to him the extraordinary power of reorganizing the various ministries and of arranging for loans. For a moment it was thought that the law of authorization was going to form in Congress a rallying point for opposition, as a small group of three young and daring Conservatives, called the Leopards, began a violent agitation during the discussion of the bill. But their first cry of revolt was lost in thin air. The law was passed almost unanimously; and the Leopards have withdrawn to await more favorable time for counteraction.

The Conservatives have worked as a unit in both Upper and Lower Houses; but the division amongst them has not been entirely healed. A proof of this is their recognized inability to select a new governing body for their party. After the supreme defeat in the last elections of the leaders in the party, it is easy to see that many years will pass before a new group of leaders will arise that can guarantee respect. The party is to-day leaderless. Its hope lies in the coming departmental elections, in which a semblance of union may be obtained that will ultimately bring about a new national organization among its members.

In the Liberal party, as the enthusiasm of the past campaign dies down, echoes of the old war cries are being heard. The control of the party is to-day practically in the hands of Alfonso Lopez, whose orders are respected by the Liberal members of the cabinet and the great newspapers. This is the faction among them that stands for moderation and civil government. But in front of it there stands the militaristic and energetic faction commanded by General Cuberos Nino. "El Tiempo" supports Lopez; while "El Diario Nacional" stands behind General Cuberos.

As proof that the Republic tends more and more towards stable civil government and respect for law, a projected law, proposed by the Conservative Minister of War, has been presented to Congress, whereby the army will be deprived of the right to vote, and must devote itself entirely to the protection of the rights of all the citizens of the Republic.

(Translated from the Spanish by Stephen J. Meaney and John A. McGuire, of the Md.-N. Y. province.)

Obituary

REV. GEORGE E. QUIN, S.J.

It is given to very few sons of St. Ignatius to labor almost sixty years in the ranks of the Company of Jesus. Father George E. Quin, who died in New York August 8, 1930, in his seventy-ninth year, had the honor of offering to his Lord fifty-seven years of active service under the Ignatian standard. God is no respecter of persons as such. When however, a person of distinguished lineage renounces the distinctions and emoluments of his station in life to leave all things and follow Christ, it must make such a one especially dear to Him who left the glory of Heaven to become the Redeemer and Model of mankind.

Father Quin was a member of one of the most honorable families of the state of New York. His mother was a sister of United States Senator Francis Kernan. Senator Kernan was the Democratic nominee for Governor of New York State in the year 1872. The character and attainments of Senator Kernan were such that subsequently Chauncey Depew, a statesman of national repute, declared that Francis Kernan would have been nominated for the presidency of the United States if he were not a Catholic. On his father's side Father Quin was a descendant of Oliver Wolcott, one of the signers of the Declaration of Independence. There was also military distinction in Father Quin's ancestry, in the person of General William Kernan who was in command of a brigade in the War of 1812. The maternal grandparents of Father Quin left New York City for up state in the year 1800. It took them fourteen days to reach Albany

by sailing vessel up the Hudson River. From Albany they continued their journey westward, poling a flat-bottomed boat up the Mohawk River, to what was then Fort Schuyler, now Utica. It is not without significance that on their slow and toilsome voyage up the Mohawk they passed by the spot sanctified by the blood of the Jesuit martyrs, Isaac Jogues and Companions.

The Kernans settled near Utica where a large tract of land was granted to them and Charles O'Connor, one of the most brilliant and distinguished lawyers this country has known. The Quins formed a settlement at a place called Watkins Falls, about a hundred miles from Utica.

In the sparsely settled interior inhabited by the Quins and Kernans a priest was seldom to be seen. At best he visited the region every three years. The first time that the priest visited this section he evidently expected to make a return visit soon, for the penance which he gave to nearly all his penitents was to say the litany of the Saints every day until his return. And they said it too, even though it was over three years before he returned. Perhaps the good priest knew what he was doing, and took this means of keeping his scattered flock faithful to their religion.

In these pioneer days marriages were performed by the justice of the peace, and it was thus that some of the ancestors of Father Quin were united in wedlock. They were however, subsequently married by the Catholic rite. Doubtless it was this condition of affairs that accounted for the falling away from the Faith of persons in that region who as Methodists or Baptists now bear such names as McGuire, Murphy, Clancy and O'Toole.

The parents of Father Quin were George E. Quin and Winifred E. Kernan. They were married in the year 1846. Father Quin's father was a North of Ireland Protestant, but became a Catholic before he died. On a certain occasion when George Jr. was only

twelve years old, he heard his father make some uncomplimentary remarks about the priesthood. Little George interrupted him by exclaiming, "You better be careful what you say, father,—you may have a priest in your own family some day!"

Father Quin was born at Watkins Glen, N. Y., November 28, 1851. Two years later the family moved to Utica, July 1, 1853. Arrived at school age, George attended the Assumption Academy, conducted by the Christian Brothers. After completion of his studies at Utica, George attended Fordham College from which he was graduated with the degree of Bachelor of Arts in the class of 1873.

The idea of consecrating himself to the service of religion must have occupied his mind long and seriously, for almost directly after graduation he applied for admission into the Society of Jesus. He was duly received and sent to the Novitiate at Sault au Recollect, where the saintly Father Perron was Master of Novices. After his novitiate he returned to Fordham where he combined the duties of prefecting with those of his Juniorate studies. The year 1878 found him at Louvain pursuing higher studies, which after two years were interrupted by his return to Fordham, where he continued to study, teach and prefect, until 1882, when he departed for Woodstock to complete his theological studies. He was ordained to the priesthood by Cardinal Gibbons May 31, 1884.

The five years after his ordination with the exception of his Tertianship, were spent as prefect of discipline at Fordham. Thence he went to what was then the parish of St. Lawrence, now St. Ignatius Loyola, 84th Street, New York, where he began the work for boys and young men which was to characterize his ministry for the rest of his life.

After two years at St. Lawrence's he was transferred in 1891 to St. Joseph's Church, Troy, N. Y.,

where his remarkable zeal for youth manifested itself in the organization and wonderful management of his sodality for boys. To this day the people of Troy speak enthusiastically of that sodality. Many prominent men in Troy and in New York point with pride to the fact that they were members ot Father Quin's sodality at Troy. During his nine years there Father Quin labored so zealously and effectively that his sodality became one of the city's institutions. When at the transfer of the parish to the secular clergy, Father Quin left Troy, it was with the deepest regret of the parish and city.

Assigned to the parish of St. Ignatius Loyola, New York, in 1900, he continued among its youth his marvellously successful work which he had been carrying on at Troy. Father Quin was a master at interesting and influencing boys and young men. He knew thoroughly the psychology of youth. Long before the United States Army had discovered that the best diversion for young men was boxing, he had had recourse to this form of amusement in order to tighten his hold on his boys. Like St. Paul who made himself all things to all men, to gain them to Christ, Father Quin made himself one of the boys in order to make them loyal and well informed Catholic men.

He made the sodality so interesting to young men that the youth of the parish eagerly looked forward to admission into it as soon as they were big enough. The word "big" is designedly used. Father Quin had an odd way of deciding those who qualified for admission into the Sodality. He realized that boys of a certain age do not care to associate with those who are younger. Also he knew that boys judge of age by size rather than years. Accordingly his qualification for admission into the sodality was size. At the usual time for admitting members he would proceed to the club house with a measuring stick. This consisted of an upright with a cross piece. The candidate would stand under this device and unless his head touched

the cross piece, he was rejected, regardless of age. It was great fun to see a line of youngsters watching the candidate ahead of them as they succeeded or failed in qualifying. Father Quin enjoyed it as much as the sodality members, who usually looked on at these performances to their intense delight. For a week before the test boys could be seen on the street and in their homes measuring one another to see if they came up to the required height. Sometimes a youngster who was short of the necessary height would have heavy soles and high heels put on his shoes. Others would practice deep breathing in order to extend their height by expansion. This shows what an attraction the sodality was. Besides boxing the sodality engaged in other forms of amusement dear to the growing boy. Shows in which all the talent was their own, vaudeville performances by professionals, various athletic competitions, etc., made up a round of attractions which caused every boy in the parish to envy the sodalists. Of course Father Quin did not go into all this entertainment as a showman. His object was to reach the souls of these youngsters. And he succeeded marvellously. Once a week there was sodality meeting. This was of strict obligation. Everything was so regulated and systematized that Father Quin knew to a nicety the attendance at these meetings. Absence or lateness if not corrected, was punished by dismissal from the Sodality.

The instructions given by Father Quin at these meetings were unique. He never gave a dry dissertation on a subject, but instead explained the matter by a narrative. Some of his stories were hair raisers. They had all the interest of the best wild west thrillers or the most captivating detective stories. The boys would listen with breathless attention. Before the story was ended they had learned by a living example what a Catholic should be and do under the circumstances. It is doubtful if any group of young men were ever better instructed in the faith than those under the direction of Father Quin. Years after they had left

the Sodality, members would refer to these instructions. Lessons which would have been forgotten long ago were vividly present to their minds by reason of some story which brought back the points it illustrated.

Father Quin was truly interested in his boys. And they respected and loved him. Although he came down to their level, they always realized that he was a man of God, and that his object was their real welfare here and hereafter. He interested himself in each boy individually, knew them all by their first names, visited their homes, knew their fathers and mothers and all about home conditions. Without reflection he could give the history of almost any boy in the sodality. He did not stop with knowing about them. If they were poor and in trouble he was their friend and adviser. He got fine positions for many young men who were starting out in life. Some of the very influential men in New York today owe their position and success to him. As these men rose to power they in turn helped Father Quin whenever he recommended a deserving boy to them. And he was careful never to recommend a doubtful applicant. On a certain occasion a young man, who had been dropped from the sodality, came to Father Quin to get a recommendation to a certain business concern whose manager was formerly one of the sodality boys. Father Quin, who was the soul of kindness and also prince of humorists, not wishing to refuse a priestly service to the young man, yet not being able to say anything in his favor, gave him the following note: "This young man, if he is all that he claims to be, deserves recommendation." Father Quin was surprised to receive a visit from the applicant the next day. He thought the young man was returning to complain about the note. To his astonishment the youth beamed with joy as he approached to thank Father for obtaining the position he sought. Presumably the manager paid no attention to anything but Father's name.

Father Quin was unique not only in his discourse but in his character also, and his methods. When he

went to the sodality meetings it was with a market basket on his arm. In it was a collection of articles which would astonish any investigator. Why he used a basket instead of a valise or some other contrivance was a mystery. For years that basket was part of the man. First of all there was in it a bell, which he rang whenever in the course of the evening, before or after the regular meeting, he had an announcement to make. The boys were noisy when not in church, and Father Quin never restrained them, but when he had something to say, the bell brought them to immediate attention. Besides the bell there were in the basket baseballs, boxing gloves, candy, sodality buttons, catechisms, and last, but not least, his sermon. For some reason or other Father Quin never spoke without his discourse before him. This was in shorthand. But no one except those informed would know what he was reading. Even his stories were written out verbatim. These instructions which he termed story sermons, were publish regularly in the *Messenger of the Sacred Heart,* under the title of the "Boy Savers Series." Later they were assembled and published in a book entitled "The Boys Savers Guide." The book was favorably received both here and in England. Cardinal Vaughan paid it the compliment of recommending it to the attention of his clergy in synod assembled at Westminster. A remarkable compliment paid the book was that it was recommended by Protestant publications. One of them, the *New York Churchman* said it "was full of practical suggestions . . . certainly a Jesuit persuasiveness is turned here to a very noble purpose."

Although Father Quin's work was notably concerned with boys' sodalities it was by no means confined to this activity. When the boys graduated from the Sodality he did not drop interest in them nor cease his efforts for their spiritual welfare. He knew just how the old boys were conducting themselves. If one of them was neglecting the sacraments, Father Quin would casually, as it were, drop in at the home and

have a heart-to-heart talk with the back slider.

In order to facilitate confession for men and boys, he arranged to have his confessional the nearest to the entrance of the church. He knew that men, unlike women, desire to be as little conspicuous as possible in religious practices, so he made it easy for them, by having his confessional near the door. In furtherance of the same plan he had a sign placed on his confessional which read "For Men Only."

As one of the regular parish priests, Father Quin was indefatigable in his attention to the sick, the distressed, and the poor. Any one in trouble found a friend and helper in him. It is no wonder then, that the news of his death caused intense regret not only in his parish but also throughout the city.

Father Quin although an invalid for some years previous to his death, nevertheless continued his zealous work for souls in the confessional and various priestly duties. He began to decline notably about a year before his death. In June, 1930, it was found advisable to have him removed to St. Vincent's Hospital. His principal ailment was diabetes, though old age was also asserting itself. He improved physically in the hospital, but his mind began to weaken. Near the end of July his condition assumed a serious aspect, and he was removed to a private sanitarium where he died August 8, 1930.

While Father Quin's remains rested in Loyola parlor a large number of old time and former parishioners of St. Ignatius parish, and also former parishioners of St. Joseph's, Troy, called to express their sympathy, and pay their tribute of admiration to his character. Two secular priests came from St. Joseph's, Troy, to attend the funeral, and the Troy evening paper had a full column notice of Father Quin's death and of his former activities in Troy. The church was filled with sincere mourners at the funeral mass and in the sanctuary were a large number of priests, both secular and religious.

Father George E. Quin was an institution in Yorkville, the name of the section of the city in which St. Ignatius Loyola is situated. He was known to almost every person in Yorkville. Many a father and mother had him to thank for saving a wayward boy from a career of mischief and crime. Among those who attended the funeral were many men in uniform, policemen and firemen. A policeman was heard to say to a bystander, "The police had little to do in that part of the town while Father Quin was here." This was indeed true. If any lad in Yorkville showed a tendency to wildness, Father Quin had him in line almost before he knew it. And once under Father Quin's wing the most mischievous boy walked a straight line.

In the community Father Quin was the soul of charity. No one ever heard him make an unkind remark of any one. At times he was sorely tried and hampered in his work by those who had different views from his, but never did he by the slightest word or deed manifest impatience or ill-feeling. At one time he was directed to make a change in a certain department of his sodality management. This change of method seriously interfered with his successful system of work. He represented the matter to his superior, and left it at that, never once referring to it again, but doing his best to carry out directions which cost him much extra labor, and imperilled his efficiency.

Father Quin was a cheerful and charming character, and modest to a degree. No one ever heard him refer to his family or his achievements. Kindness radiated from him. His hearty laugh was contagious. His piety was deep but unostentatious. His personality and conduct made virtue attractive. His life preached as much as his discourses. He was in his seventy-ninth year when Christ his captain said to him, "Well done thou good and faithful servant, enter into the joy of thy Lord."

THE REV. HENRY DEERING WHITTLE, S.J.

The Reverend Henry Deering Whittle came of good Irish family. His great-great-grandfather was Luke Whittle of Thistleborough Manor, Lough Neagh. His grandfather James, with two brothers, passed over to Liverpool, where they became prosperous merchants owning plantations in Jamaica. The war of 1812 crippled them, whereupon James returned to Ireland, having taken for a debt Cluna Mills, near Westport, and made his home on a farm known as Ross Cottage on Clew Bay and at the foot of Croagh Patrick. His brothers, Conway and Fortesque, came to America and settled, one in Richmond, the other in Norfolk, Virginia. From Fortesque sprang the Southern Whittles, first cousins, once removed of Father Whittle; Frank Whittle, Protestant Episcopal Bishop of Richmond, Virginia; William, of the Confederate Navy, who brought the Sea King from Liverpool to the rendezvous off Madeira and continued in her as First Lieutenant when she became the Shenandoah; and Colonel Powhattan Whittle, wounded at Malvern Hill and again at Gettysburg, where he was in Pickett's Division.

Father Whittle's father, Deering Whittle, was born in Liverpool before misfortune overtook the brothers, but was carried as a child by his father to Ireland, to grow up in the wilds of Sligo. As a young man he returned to England and studied mechanical engineering in Birmingham and Manchester. In the latter city his eldest brother, James, was editing what has become one of the great English journals, The Manchester Guardian. Later both returned to Ireland, where James became the cashier of Guinnes' Brewery, and Deering head of the Cooperage department.

Up to this point the whole Whittle family was consistently Protestant. Now Deering was to bring back the old faith. Marrying Matilda Reynolds, daughter of Dr. Thomas Reynolds of the Royal Navy, he obeyed

the call of grace and became a zealous Catholic. During this time he was intimately associated with D'Arcy McGee, Thomas Francis Meagher and their fellows in the Davis Club. After the failure of 1848 there was no longer place for him in Ireland. He was superintending a Welsh State quarry when California called him to a new home. He set out at once, reaching San Francisco in August, 1849. His wife followed in the next year.

Their first home was an iron house on Union Street Hill between Taylor and Jones. These houses made in England of corrugated iron and shipped to the new gold mining countries, were very common in California, British Columbia, and Australia in the early days. Later he built a house on a sandhill on the east side of Kearney Street level. The Assembly Hall was built on the northwest corner of Post and Kearney, diagonally across from the Whittle house. During Vigilance Committee times, it was the headquarters of the Law and Order Party. The Vigilance Committee one day decided to search it for arms. To protect the operation and keep the street clear they planted a brass cannon in front of the Whittle house. There Henry Deering Whittle was born February 19, 1862. Later in that year the third house was built on Howard Street near Fifth, to be the home of the family for fifteen years, when another move and the last, was made to Eureka Valley.

Having made his studies, and taken his degree in St. Ignatius College, Henry Whittle betook himself to the law and completing the course was admitted to practice. However, this was not his real vocation and on May 26, 1884, he entered the Novitiate. After going through the usual course of rhetoric, philosophy and teaching he passed to Woodstock where he was raised to the Priesthood in 1900. Having made his third probation in Florissant he became Minister of St. Ignatius College and now begins the first of the great epochs of his life.

In that office April 18, 1906, found him. It was the day of the great earthquake, which left him Father Minister of a homeless community. Fr. John P. Freidem, Rector and Superior of the Mission of California, was so shaken by the catastrophe as to need one who would support him and Father Whittle did not fail him. Day after day from morning to night he and his assistants were busy in obtaining from various bureaus supplies of food, clothing, bedding for all. Then came the laborious months in which temporary buildings had to be provided for the college, Church and residence, in which one was practically at the mercy of the builders, who would not make a contract in the usual way, but undertook their work on a commission of ten percent on gross cost. Thus it was their interest to augment, giving themselves a double profit. The employer had to use a sleepless vigilance, not to avoid every imposition and improbity, but to escape here and there from some extravagant swindling.

This burden Father Whittle carried for two years, when he was relieved in 1908 and made superior of the residence of San Jose, an office from which he was taken to be Socius of the Provincials for the long period of 14 years—1911-1924. Then for three more years he was superior of the Portland residence. Having been in office practically all his life, Father Whittle went at last as a simple subject to Santa Barbara in 1928, whence he came to San Jose a few months before an attack of pneumonia carried him off in three days, April 18, 1930—the 24th anniversary of the earthquake which had effected so profoundly his life.

Father Whittle, as all who knew him must testify, was a man thoroughly consistent, devoted to the Institute and striving to live up to its ideal. The daily order of prayers, examen, spiritual reading, he observed faithfully to the end. His special love, however, was the special poverty of the Society. He had

nothing of his own. As a superior he could be liberal, but it would be because he recognized in each particular case that liberality was according to the spirit of the institute, not because holding the purse it was in his power to gratify his natural inclinations. He was always neat in his person; yet he never seemed to have had new clothes. His custom of doing his own mending, darning his own socks, and so forth, was known everywhere. It would not be rash to say that, as far as he himself was concerned, he never spent unnecessarily the smallest sum.

One special fact shows his character. The family history came from his sister; he never referred to it, though it had much matter for family pride. To explain this one might allege natural reticence; that he was modest, retiring, unworldly; that according to the eleventh rule of the Summary, he had renounced all that the world esteems. All would be true. But there was something deeper, more fundamental. As his father, so did he regard the gift of Faith with the greatest reverence. Yet it proved itself a wall of separation between them and all their relatives. Deering Whittle might have remained in England or Ireland with his family a stranger to his own kind during the daily pang. He, therefore, and his son, Henry, looked upon the call to California as a divine providence; the call of Abraham from Chaldea to a new land where one's own people and one's father's house would be forgotten; the call out of Egypt to the liberty of the sons of God. Such an idea once conceived entered into the very substance of both father and son and governed their whole conduct as men of principle from which there could be no deviation.

BROTHER JAMES SLICER

On June the second at 7:40 p. m., Brother James Slicer died at the Georgetown University Hospital. He was fortunate to have at his deathbed eight Fathers of the Society and three Sisters of St. Francis. Earlier in the afternoon, the dear Brother was walking down the incline of 31st Street near the corner of "M" when a large motor truck broke away and rushing down the street ascended the sidewalk and crushed the brother against the wall of the corner drug store. He was immediately taken to our hospital where it was found internal injuries quite beyond the resistance of his seventy-six years made death imminent. While still conscious he received the Last Sacraments and after two hours of very intense suffering he lapsed into a coma and died two hours later. His cheerfulness amid greatest torments was a marvel to all; he indulged in gracious pleasantries to dispel all gloom, and with his old time practicality he explained to Father Minister just the very things that were needed for his successor, even enumerating the number of particles in the tabernacle, and other matters pertaining to his office as sacristan. He had also been for many years in charge of the dispensary and while his duties there had been considerably curtailed he was just as explicit as to what was in stock and what was needed. The Office of the Dead was recited in Dahlgren Chapel followed by Mass which was celebrated by Reverend Father Rector. It was in this Chapel that Brother Slicer had spent so many efficient years of devoted service as sacristan; about two years ago he was relieved of the large chapel and given charge of the Domestic Chapel. Among his other duties was the care of the flowers and the stones of the old College cemetery, which has been the repositary of so many saints since 1789. Brother Slicer used to attend to the inscription and the erection of the tombstone as each new grave was opened and closed. The sculptor who supplies the College with these memorials this time refused to accept any remuneration as he

wished to pay this tribute to a dear friend.

Brother James Slicer was born in Montreal on February 4, 1854. He entered the Society of Jesus on January 2, 1892, at St. Stanislaus Novitiate, Frederick, Md. He spent a few years at St. Francis Xavier's, New York, as porter, and was transferred to Georgetown where he remained over thirty years. Among the very few papers found in his room, we have a letter dated December 16, 1901, from the then Provincial, Father Thomas J. Gannon, announcing that he was to pronounce his last vows the following February 3, 1902, the transferred feast of the Purification of the Blessed Virgin Mary, in the students' chapel at Georgetown. We have also a signed copy of the formula of the Last Vows. These with a pair of beads, a few medals and holy pictures make up the entire effects of Brother Slicer. When the brother who is in charge of the rooms noted this perfection of poverty, he remarked, "Brother Slicer took all his treasures with him."

His life was extremely simple. He was unsurpassed in his self-sacrificing devotion to whatever task was assigned him. He is mainly remembered as the sacristan of Dahlgren Chapel. His deep reverence for the Divine Presence of Our Lord in the Blessed Sacrament made him most punctilious about the altar. The linens, the vestments, the sacred vessels were always scrupulously clean; his care of the altar, the sanctuary, and the sacristy were a source of inspiration to all, even externs. It was his joy not only to make sure that everything was proper and beautiful in the Chapel but also to remain there and to contribute by his own prayers to the joys of his Dearest Friend. Ours at Georgetown, when looking for Brother Slicer, first of all would go to the Chapel, for he was there, either working away or kneeling in prayer.

He had remarkable taste in arranging flowers and candles for the feast days, none of which ever escaped his memory. Of late years Very Reverend Father General has given us two valuable reliquaries: one of our Saints and the other of our Beati. It was clearly a genuine delight for Brother Jimmie to place them

on a little shrine for veneration as each beloved day came to remind us of our dear ones in heaven. Lately, in the corridor near the Domestic Chapel a large statue of the Sacred Heart has been enthroned. On the first day of June, flowers and a little lamp made the shrine a gracious reminder of what June should mean to Ours.

It is sweetly pathetic to note that just before taking the walk that was to prove fatal, Brother Jimmie put a new candle in the little red lamp before the Sacred Heart and fresh flowers in the vases. When we returned from the Hospital and the dear Brother had passed away, the little vigil lamp he had lighted was still burning; its flame would last longer than he who had given it life.

The simplicity, humility and peacefulness of Brother Slicer's life have left little to be recorded in our annals; but we are sure that there is much remembered in the book of reckoning, much that he himself never dreamed would be so dearly cherished by the Sacred Heart of Jesus. It is not hard to imagine our simple little brother quite amazed that his routine of prayer and labor, of kindliness and self-sacrifice should be so handsomely rewarded—perhaps, too, he is noting with astonishment how much lovelier is his place in heaven than that of others who were so much more prominent in life, so much more honored of men. All at Georgetown were touched by the sorrow that was felt by so many outside the community. He had done many an act of kindness to the humble and the poor which was quite unknown until after he had died. All who came in contact with him loved and admired him. His quiet attention to many little duties, such as keeping in order various clocks, the giving out of the mail always with a gracious smile, the regular distributing of the Sacred Heart leaflets each month, and a thousand and one other good deeds made little impression until he had gone. We were all amazed at the number of little things he did with such simplicity that they were taken for granted. However, it is our consolation to know he is now reaping a rich reward for his charity, his humility, his devotion to the Blessed Sacrament. R. I. P.

BROTHER JAMES McCLOSKEY

With sixty-five years of holy and efficient service in the Society, in his eighty-seventh year, Brother James McCloskey, on the eve of Our Lady's Nativity, died at Georgetown as he had lived, peaceful and prayerful. Up to his 80th year, in spite of many infirmities he was always active, and his capacity and willingness for work were ever a source of edification. When, a few years ago, he had been relieved of his duties as Infirmarian, most of his day was spent in the presence of the Blessed Sacrament, a constant sentinel before the Tabernacle. He was one of the first at morning visit, and each day after breakfast he made the Way of the Cross. His relaxation was taken on the Infirmary porch, telling his rosary. In fact so habitual had become this pious practice that during his latter days even in sleep his fingers kept moving as if holding his beads. Notwithstanding the struggle it must have meant, he always knelt quite erect in the Chapel, "being in agony, he prayed the longer."

Brother James McCloskey was born in Ireland, November 10, 1843. As a small child he was brought to America; the family settled in New York City. His schooling was beyond the average, and his refinement of pronunciation, and his grasp of proper interpretation made him valuable as the reader at table or at spiritual reading. As a young man he worked as a salesman in a shoe store. It happened one March 25th that in the general mix-up, a woman upon whom he was waiting stole a pair of shoes. The employer was summoned and there was much ado; the police were about to arrest the culprit but at Mr. McCloskey's petition she was granted freedom. A year later on the very same date James McCloskey was accepted for the Society, though he entered a month later. He always regarded that his act of mercy had won for him the religious vocation which he valued so highly. He entered the Society at St. Joseph's Novitiate, Sault-au-Recollet, April 26, 1865. When the Scholasticate was opened at Woodstock in 1869, Brother McCloskey was the pioneer Infirmarian. With Fathers Devitt, Shan-

delle, James Becker and Brother Marley, he was present at Woodstock's Golden Jubilee in 1919. He remained at Woodstock several years, when he was sent to be porter at Boston College for five years. In 1881 he was manuductor of the novice brothers at St. Ignatius Novitiate, West Park. It was quite amusing to hear the good brother tell how he went to the Superior to petition his removal from such a responsible position, his reason being that as he was naturally of a rather lively and humorous disposition he feared he might make the novice brothers too frivolous. When the aged infirmarian at Woodstock, Brother Johnnie Cunningham, was gradually becoming incapacitated, Brother McCloskey was sent to be his assistant. He came to Georgetown in 1886 and for three years was in charge of the big boys' clothes room. In 1889, the centennial year of the venerable University, he became Infirmarian, and it is mainly in this position that he is remembered by Ours during the forty-four years he spent at Georgetown.

His system of therapeutics and materia medica was not altogether progressive, but his charity, attentiveness and spirituality were unsurpassed. He invariably expressed, with appropriate formality, a fervent wish that the time honored potion and well tried pellet might have the desired effect. He was a great believer in "nihil innovetur";—and any suggested change was usually met with: "Well, after all we have done very well during the past forty years." He took a great interest in all the activities of Georgetown, but his participation in the same was usually limited to his prayers for their success. When expenditures were made for improvements, or buildings, he had great sympathy for the Father Treasurer, and he looked askance at any expansion that necessitated the outlay of funds; but in spite of the struggle it meant for his intellect he would always end up with characteristic submission, saying: "Well, after all, Superiors know best." No one at Georgetown enjoyed more the traditional "fusion" on Saturday evenings in the Fathers' Recreation Room. He delighted to see the Fathers, Scholastics, and Brothers all assembled as one big fam-

ily to entertain one another and to be entertained. In his wisdom and experience he expressed his gratification at Ours finding their best amusement at home, and with real patriarchal attitude he more than once complimented superiors that this hour of charity and brotherly love was not omitted. It was his naive hint that it should not be curtailed.

Even as a boy he had a high regard for traditional Lenten practices. He began very young in the use of tobacco, and one Lent he decided to abstain from smoking. After forty days of fast coupled with his abstinence from all tobacco, he essayed on Easter Sunday a heavy cigar with the result that when he returned home in the evening for the family repast, he had lost his appetite, in fact, he became quite dizzy and was barely able to make for his bed. His poor Mother thought he was intoxicated and was much distressed to see the downfall of one who was otherwise so promising in his behavior. The son was reluctant to disclose the real cause but to restore the family equilibrium and especially to relieve the maternal anxiety, he told the story of his Lenten practice.

To enumerate the many virtues of which Brother McCloskey was an example is quite impossible. Not even those who were favored with spending years in his gracious and pious companionship can tell the story of that hidden, prayerful life. His recollection was extraordinary and his spiritual attitude toward all happenings was truly inspiring. His greatest gift was his power of prayer—we might say he had a passion for prayer. He gravitated to it by instinct, and those of us who knew him well came to regard him as almost a part of the permanent appointments of the Domestic Chapel—his heart was a living sanctuary lamp! There is now a certain loneliness in the Georgetown chapel. A constant, tireless adorer is absent: he has gone to spend his eternity in heaven. It is not hard to imagine his first petition will be to be allowed to kneel before the throne of God, that with his rosary in his hands he may contemplate through our Blessed Mother's help, the life of our Lord. Truly, he was a companion of Jesus. R. I. P.

Books of Interest to Ours

Le Péché et la penitence. Par R. P. Galtier, S.J. (No. 29, Bibliothèque catholique des sciences religieuses). Paris, Bloud et Gay, 1929.

In the theology of the Sacrament of Penance, Father Galtier speaks with unqualified authority; and this little volume is the *medulla* of his familiar "De Pœnitentia." In some respects it even improves upon the more scholarly volume. There is, for instance, a more Pauline emphasis upon our consciousness of sin, a closer correlation between our spiritual miseries and the Divine mercies of the Sacrament, and with no less psychological finesse the final pages look forward into its devotional aspects. We may sincerely hope that out of his evident abundance the author will give us more of these good things.

The bulk of the book, however, has the apologetic preoccupation of declaring the historic origins of our penitential discipline: questions of the Church's power to forgive sin, of the extent of its use and the various forms of its exercise; of the contrition, confession and satisfaction exacted of the penitent at this time or in that place. Here, of course, Father Galtier pacifically maintains the position he has occupied in the controversy with Dr. Karl Adam, that even in Augustine's Africa the Church was conscious of giving ministerially an absolution from sin, not merely the remission of a punishment. In popularization, history cannot be carved in the round, but Father Galtier succeeds remarkably at low relief; and we wonder just a little, after witnessing his deftness with public and private penitence, why he did not put a more precise hand to the matter of contrition and attrition, now that Perinelle and De Vooght seem to have cleared up the misunderstanding at last.

We may take this occasion to call attention to the rest of this absolutely important series which these indomitable Catholic publishers are giving to France and to the world. Father Galtier writes in the company of D'Alès, Bardy, Amann, Mourret and their peers; and they talk of faith and liturgy, letters and sanctity, modernity and the innumerable people of God.

We have received, through the courtesy of our scholasticate at Valkenburg, three books which have been long in print, but which are well worth mentioning again if only to recall to our teachers, directors and librarians that they are still for sale.

The first of these is the *Synopsis Historiae Societatis Jesu*, which was published for the 1914 centenary by F. Pustet,

Ratisbon, "Pro Nostris tantum," its eight parallel columns contain many a precious coincidence for the eyes of our lecturers in history, and may well suggest new developments to our apologists and retreat-masters in their attempts to measure the correlation of the Society's efforts to the actual conditions of life and thought for four hundred years. It is scarcely too soon to begin exploring these things for the coming fourth centennials in 1934 and 1940—nor for the preparation of those still unwritten English books which will enter the new phase of the Jesuit debate: comparative spirituality, social action, governing purposes.

The second is of prime interest to librarians, but a stimulus to any one who will give an hour to turning its pages: *Verzeichniss der von Mitgliedern der deutschen Ordensprovinz herausgegebenen Bücher und Schriften* 1814-1902. Arranged by Anton Billigmann, S.J. Printed, *ad instar manuscripti* at Roermond, Holland: Roermondsche Stoomdrukkerij, 1902.—Here we have the record of printed things which German Jesuits gave to scholarship in eighty-eight years of the restored Society. We are tempted to select a little litany of names: Baumgartner, Blume, Braunsberger, Cathrein, Cornely, Deharbe, Dreves, Duhr, Ehrle, Granderath, Gruber, von Hummelauer, Kleutgen, Knaubenbauer, Kugler, Lehmkuhl, Meschler, Pachtler, Pesch, thrice, to be repeated) Pfülf, Wasmann, Wernz, Wilmers . . . and at that we have made unpardonable omissions. In a collective way, we meet the *Collectio Lacensis* of the Councils, the *Analecta Hymnica Medii Aevi*, the *Bibliothek der katholischen Pädagogik*, and, of course, the redoubtable *Stimmen*. It is a pleasure to see the familiar names of Betten, Bonvin and Schwickerath, and to realize their positions in European publication even as far back as 1902.

The third is the proceedings of the *Konferenz über die Marianischen Kongregationen* held at Exaten, January 27-29, 1914. *Ad instar manuscripti*. Roermond, J. J. Romen and Söhne. 1914. We can do no better than to reproduce the programme:

1. The Sodality from the viewpoints of our Institute and of history.
2. The place of the Sodality in modern social life.
3. Management of the Sodality.
4. Sodalities for youth.
5. Sodalities for students.
6. Sodalities in boarding schools.
7. Sodalities for men. The apostolate.
8. Women's associations and Sodalities.
9. Priestly associations and Sodalities.

Each of these addresses is commented succinctly by the Fathers

present. We conceive this to be an intensely interesting document for comparison with the present position of the Sodality in post-war central Europe.

The Italian review of the translation of *Mother Machree*, by Martin J. Scott, S.J. In Italian the title was changed, as otherwise it might refer to the Madonna. From Illustrazione Italiana, Milan, Italy.

There is a Little Song of My Heart, by Martin J. Scott, translated by Ugo Tommasini.

An aspect of New York life, not frequently represented in journalistic accounts of the mammoth city, is vividly set forth in this tale. In the little home of Nardo and in the other places mentioned in the story, is lived the life of the quarter, the normal life of the people, which gives of its best strength to sustain the heart-beats of the great city. Father Scott. a Jesuit, very well known in America by his varied and numerous activities as a writer, relates in this book the story of Nardo.

The gentle little figure stands forth vividly and expressively through the author's words, for he depicts him with that intimate joy in the purity of youth which once so rejoiced the loving Heart of Jesus. The boy is very touching in his longing to sing; and surpassingly sweet when, in the song *Mother Machree*, he addresses himself to his mother with tender words of filial piety.

And when his little life is spent, as though he were claimed by the angels for their own Paradise, the lyric beauty of these final pages is so great and so sweetly touching that they can cause no bitterness, even in the hearts of the small boys to whom the story is especially dedicated.

The Italian review of Mother Machree, by Martin J. Scott, S.J. Translated into Italian by Ugo Tommasini. From the daily paper Corriere della Sera, Milano, Italia.

We now turn from an American of past times to a very modern one, from a sort of cerebral Satanism sustained by the fumes of alcohol to an ascetic and snowy purity, vibrating with the most ardent faith. We speak of Martin J. Scott, author of *C'e un cantuccio del mio cuore* (*The is a little song of my heart*). Milan, Treves Brothers, 10 lire, translated by Ugo Tommasini.

We may begin by saying that the translation, in spite of a few slight errors, is really very exact and smoothly done. It is a rare thing to be able to praise a translator, for the number of false interpreters is legion.

This America story has such candid freshness that it seems almost impossible that its facts transpired in one of those cities

which present themselves to our imagination as a bedlam where one seeks in vain for purity and simplicity. Simplicity and candor, candor and simplicity, these are, with the penetrating fragrance of the lily, the principal characteristics of a narrative which if not complicated by vicissitudes, if only the unpretentious story of a small boy and his sister who have lost their mother, will have, in its clever construction and in the vivid colors in which it is presented, great attraction for the reader.

The sister works as a stenographer, the little lad goes to school with all the other small boys. But he is the possessor of an overwhelming gift and of an irresistable passion: song. Naturally he is unaware of it. But if he opens his lips to begin a popular song, with even the elements of passion in it, the listeners are moved to tears, so perfect is the timbre of his voice and such is its power of touching the most hidden chords, those which vibrate to pure love and pure joy.

There is a religious choir school into which the boy longs to enter. His persevering efforts to this end are the occasion of some amusing episodes, and his wish is finally granted. Once admitted, notwithstanding the condescending and almost disdainful attitude of his fellow choristers, who little suspect his extraordinary gifts, he goes from triumph to triumph with a surprising rapidity and his victories are constant and extraordinary. His companions admire him, his teachers feel towards him the great respect due to an elemental force, and his sister never ceases to thank God for the gift He has granted to her brother.

The end is tragic and unexpected, but it does not disturb, one might say, the aura of idyllic peace diffused throughout the pages of the book, which have the art of making us sensible of the divine purity of that angelic voice, of charming us with the ecstasy of that celestial music, and of inspiring that sense of devotion which is so far removed from every earthly feeling.

If it were not for certain unnecessary flares of pietism here and there, which mar the work, and a certain effort at propaganda introduced with a zeal more religious than artistic (perhaps the author has looked rather to sowing the good seed than to reaping literary laurels), the story would be a jewel, perfect in its harmonious delicacy.

S. S. F.

Christ's Own Church. By Martin J. Scott, S.J. New York. P. J. Kenedy and Sons. Cloth $1.50. Paper .50.

We quote from the *Commonweal* for October 8th:

"We have none like Father Scott to re-state in modern living language . . . those eternal truths of God which, being ascetical, are not associated with popularity . . . His fancy needs but a fillip of a phrase or a fact to start an edifying and pleasant

elaboration. This can especially be said of his latest volume 'Christ's Own Church.' Taking the Apostles' Creed as a basis he elucidates the whole Catholic doctrine and proves that alone Christ's own Church has the mark of apostolicity. It is Father Scott at his best, which is to say the best there is, and the best we have."

And from the *Boston Pilot* for September 27th:

Whenever Father Martin J. Scott, S.J., presents a book to the reading public, one is well assured that it will be of interest and of education to those who are sincere in their search for truth.

"Christ's Own Church" is the latest work from the pen of this eminent writer and defender of the Church. In this explanation of Catholic Doctrine he bases it on the articles of the "Apostles' Creed." From his own words in the preface he informs the reader of the purpose of this magnificent work. . . . "It is with a view of aiding those who are open to conviction and seriously seek after the truth that this volume is presented to the reader. Christ came to give peace on earth to those of good-will. His Church has the same mission. Although Christ's kingdom is not of this world, it nevertheless gives to the faithful that peace of soul which is a foretaste of the everlasting blessedness He has prepared for them that love Him."

In the articles of the Apostles' Creed are the doctrine of the Apostles and these same doctrines are taught in the Church today just as they were in the beginning, without alteration or reservations. From this fact, Father Scott offers the proof that the Catholic Church is the true Church. The sum and substance of Catholic Doctrine is found in the Creed and the study of these articles will enable the sincere seeker to find the way to the true belief.

The writer is an artist in giving the public explanations of great truths in the simplest of phrases and language. His experience in handling the problems of the skeptics and unbelievers has made him a master in presenting analogies and examples in a direct and convincing manner.

Failing to agree on many things, mankind finds it necessary to have its difficulties settled by a neutral party; hence it is that we have civil courts. As Father Scott brings out so clearly in his argument, the very fact that people go to law over a matter is evidence that personal interest prevents the parties involved from seeing things as they are. "Both parties to a court action will make conflicting statements and frequently in good faith. That is why a judge presides. The judge weighs the evidence, sifts the testimony and in various ways endeavors to arrive at the facts in the case. For that reason also a witness is cross-questioned."

So it is in matters of religion; many disagree and are blind to the truth. Some are open to conviction, others will not listen or believe. In religion, however, there is more prejudice and passion which influences the judgment concerning truths of religion and doctrines taught by the Church. This same passion and prejudice was present when Jesus Christ founded Christianity and He was rejected by His own people. So it is no small wonder that we should find the same situation today.

Malicious propaganda was the cause of the rejection and death of Christ according to St. Augustine. This same type of propaganda is the reason for many who want to enter the Church from asking admission. They listen to the weird tales and instead of investigating and ascertaining for themselves accept the calumnies against the Church and are kept outside by their own ignorance and prejudice.

"In Christ's Own Church" Father Scott answers the questions which a doubter might ask. In a clear logical way, he explains what the Church teaches. There should be no doubt or difficulty in a person's mind if he is sincere in his search for truth.

The articles of the Apostles' Creed form the nucleus and substance of the doctrine of the Catholic Church. It is the Constitution of Christ's Church and the voice of God on earth. This divine charter and the keeping of it explains the devotion, sacrifice and heroism of Catholics.

There is in this new work of Father Scott a wealth of thought and reasoning. To those who read it with an open mind, there will come a great benefit. It will clear the haze from many problems and questions.

The Catholic will derive a great pleasure in the reading of this book in its simple and sincere interpretation of the truths and doctrines with which he is familiar. But it will give him a fuller knowledge of his religion and a deeper appreciation of its value to mankind.

"A religious creed influences the lives of its adherents. A man may live lower than his ideals, but hardly above them. Creed is the religious ideal, and the concrete expression of the truths and principles which influence and characterize conduct. Hence the importance of creed in every religion, and the shallowness of those who assert that it is not what believes that matters, but what one does. Doing ordinarily follows one's principles, and creed formulates principles."

The writer gives us numberless proofs of the richness of the creed which Catholics profess and follow. The practice of this creed aids man in the attainment of all that is good. Religion is the mainstay of humanity and is the only safe-guard against evil.

Arnold Damen, S. J., by Rev. Joseph P. Conroy, S.J., 1930. Benziger Brothers. Net $2.75.

"Visualizing the Dutchman in a composite portrait," says Father Conroy, "we should picture to ourselves a figure standing, both feet sturdily planted, and looking about him with a long, slow wondering look, as much as to say; 'Well that's over. What next?'" And beneath the picture we should see written the national motto of Holland: "Luctor et Emergo." And that too, is a true picture of Father Damen, early missioner of the Missouri Province, builder of half of Chicago, and pioneer in almost everything that is today lasting and progressive in the organization of the Church in that province. We should change the picture somewhat, however,— after reading this story, one could scarcely imagine Father Damen as standing still for any length of time, or asking "What next?" For he was never idle, and had more than one scheme in that Dutch head of his to take care of any scraps of free time he might have. It is a romantic story, and reads pretty much like a chapter from the life of Xavier. There is the same restless seeking after new souls, the same burning zeal, the same tremendous opposition, and the same manly overcoming of all obstacles. It is the "Americanization of Edward Bok" again, with a spiritual motive many many rungs higher on life's ladder than the late Dutch publisher ever thought of striving after. Father Damen had the Midas touch of a holy missioner. There was nothing to which he put his hand but was turned into a golden harvest for Christ's church. He pioneered in Sodality work, and his Young Men's Sodality is recognized as the precursor of all later Marian activity in St. Louis. He pioneered in Retreat work and gave to a select group of young men in St. Louis University, what is perhaps the first retreat in the annals of the Church of the West. His St. Louis "Soup House" was a well organized if ill-named adventure in Catholic Charity. Holy Family Church of Chicago was "Damen's" Folly when he built it on the prairie but like so many other geniuses, he builded better than he knew. The eight schools which he attached to this parish, with five thousand children attending its classes at one time, is a miracle of Catholic educational organization. Loyola University, a flourishing institution of six thousand students at the present time, is Father Damen's child, and has his "imprimatur" on every stone. He is perhaps best known as a preacher, and many a Bishop of the American Church blessed him for the quickening of the religious spirit in his diocese as a direct result of Father Damen's fervent words. And yet he came to this country absolutely ignorant of the English tongue;—his first efforts at preaching were soporific; he was

urged by many to give up the idea, but because he saw that preaching was the sorest need of the church in that day, he therefore made himself one,—not an orator, but a man who knew men and could hold the mirror of their lives up to them, and move their wills. It is a story altogether, of a man whose zeal knew no bounds,—the name of Damen or "Diamond" as he was familiarly called, was well known from the lakes to the Gulf, and from New York to the far West. They called him the Catholic Beecher,—better to call him the American Xavier.

The Friend of Sinners—translated from the French of Rev. A. Galy, S.M., by Rev. J. M. Lelen. New York, Cincinnati, Chicago San Francisco. Benziger Brothers. 1930. Net $1.50, pp. 1—XIV—274.

One can hardly read these pages without catching something of the fire of the author's heart. The divine Mercy is shown in God's dealing with sinners, and wellnigh every aspect of this attribute is illustrated. Scripture, tradition, and history are used to bring home to the readers Our Lord's ovewhelming love for us. It is a book to keep within reach. May we call attention to the definition of Mercy, which should read: "Misericordia est alienae miseriae in nostro corde compassio, qua utique, si possimus, subvenire compellimur." Sum Theol. 2, 2q. 30. a1, c.

VARIA

From The Eternal City

Our Holy Father's Tribute to the Society

His Holiness, Pope Pius XI, on the occasion of the reading of the decree by which were approved the miracles wrought by God through the intercession of St. Robert Bellarmine, was pleased to pay a fine tribute to the Society of Jesus in the following gracious words, which we find quoted in the Osservatore Romano:

"It was the glory of the Society of Jesus to have been surrounded by combats ever since the day of its foundation. These combats continued without interruption to the present day. They consisted of insults and falsehoods directed against souls without the means of defending themselves against such attacks. At the present time, when the combat against the Jesuits was being revived more violently than ever, Providence revived the glory of the Society of Jesus, making known the sanctity and miracles of Cardinal Bellarmine, one of the most illustrious members of the Society."

New Director of Observatory

Father Stein, of the Dutch Province, has been named the director of the Vatican Observatory in the place of Father John G. Hagen whose death after an attack of nephritis left that post vacant. The appointment was made by the Holy Father.

Other Notes

On receiving from Rev. Father General a wedding present of two thousand masses, Prince Humbert answered that he held that gift as the most valuable of all he had received.

The Holy Father was overjoyed at the news that two of our Fathers of Palestine had discovered in the vicinity of the Dead Sea, the ruins of the city of Sodom.

Other Countries

ALASKA

"Marquette Missionary" Demolished

The Alaska Mission plane, "Marquette Missionary," piloted by Brother George Feltes, landed at Holy Cross Mission on the Yukon in the latter part of September, after a 400-mile hop from Fairbanks. The plane, which was given to the Alaska Missions by the Marquette League of New York, is a Bellanca Pacemaker six passenger closed cabin monoplane, powered by a Packard Diesel motor. Bishop Crimont dedicated the plane at Roosevelt Filed, Mineola, Long Island, on June 29, 1930, the same day that the North American Martyrs, who were missionaries to the Indians in the east, were canonized.

Brother Feltes had three passengers: Father Philip Delon, superior of the northern Alaska missions, a co-pilot supplied for the trans-continental trip by the Packard Motor Co., and a mechanic. The plane attracted great attention at all airports along the route on account of its unique purpose as a missionary plane, and because of the fact that it was the first Diesel plane to make a transcontinental trip. At the request of Father Neil Boyton, Brother Feltes on the flight from Roosevelt Field to Buffalo flew over Auriesville, N. Y., and dropped a wreath of flowers on the shrine of the North American Martyrs, a tribute from the missionaries of the twentieth century to those of the seventeenth. The westward route of the plane included stops at Buffalo, Detroit, Dubuque, Des Moines, Wichita, Albuquerque, Phœnix, Los Angeles, San Francisco. Portland, Spokane and Seattle. Large crowds gathered to see it at all these cities. Rev. Father Provincial

of California and his socius took a trip in it at Portland. From Seattle the plane was shipped by boat to southern Alaska and thence by rail to Fairbanks, whence Brother Feltes piloted it to Holy Cross, the headquarters of the Northern Alaska Missions. The Texaco Oil Company donated all the aerodiesel fuel for the transcontinental trip and for the first year of service in Alaska. The cost of this fuel per mile is only one-fifth the cost of gasoline; it has a sub-zero pour test, and can be handled without the slightest danger of explosion or fire. The Packard Diesel engine has nine cylinders, each one a complete separate unit, so arranged that even if some of them should get out of order, the remaining cylinders will keep the motor going. The explosions are produced without any spark or ignition whatever; the piston compresses the vapor to a pressure of 500 pounds to the square inch; this pressure ignites the vapor, and the resulting pressure of 1,200 pounds to the square inch drives the piston back.

The plane was to be used to connect up the various northern Alaska missions, which are completley isolated from each other and from the outside world for the greater part of the year. The superior of the Missions who required several months to make his circuit by dog-team and boat, would be able to visit by plane even the most isolated posts in a total of less than two weeks.

The "Marquette Missionary" was also equipped to serve as an emergency ambulance. It could carry serums to isolated spots, and through quick flights and by use of its radio equipment, it could maintain contact with the missions during winter as well as summer.

Brother George Feltes began his aviation training a year ago at the Alameda Airport, across the bay from San Francisco. After eight hours of dual instruction he made his first solo flight August 5, 1929, and re-

ceived his private license on August 28, 1929. He then continued his instruction, and received his limited commercial license from the Department of Commerce. At the time of his departure he needed about thirty more flying hours to acquire an unlimited transport license.

The triumph of this new missionary venture had, however, a very unfortunate sequel, for on October 13th, but a few short weeks after the arrival of the "Marquette Missionary," the plane while circling over the landing field went into a vertical nose dive and crashed with terrific impact into the frozen ground, taking toll of three lives. The victims were Father Philip Delon, superior of the Alaska Missions; Father William Walsh, a secular priest attached to St. Francis Xavier Mission, Kotzebue, and Ralph Wien, an experienced Alaskan pilot. According to the Associated Press story, Mr. Wien had made a test flight shortly before taking up the two priests. At 3.45 he took off with the two priests passengers, and in circling the field the crash occurred. Brother Feltes, the regular pilot, was an eye-witness of the accident. The New York Times for the following day, in its editorial columns, paid a very fine tribute to the Society for its missionary spirit, and its readiness to use every modern means to spread the Gospel of Christ.

But the recent tragedy has not dampened the missionary ardor of our Fathers and Brothers on the Alaskan Mission, and the need of air travel to expedite mission work is very urgent. It is hoped that a new plane will be procured soon. The Packard has promised to donate a new engine if another plane is forthcoming. Bishop Crimont stresses the necessity of continuing air mission work, and has high hopes of replacing the lost plane.

BRAZIL

Sao-Paulo Training School

The recent establishment in this city of a training school for Japanese catechists emphasizes the unusual success Father del Toro, its founder, has had among the immigrants to this country from the Land of the Rising Sun. Father Del Toro, an Italian Jesuit, was appointed by the Sacred Congregation of the Propaganda late in 1929, to be superior of the work for the Japanese in Brazil. He was given all the faculties ordinarily conferred on foreign missioners. His work in Sao-Paulo has resulted in the conversion and baptism of 800 of the 900 Japanese among whom he labors. On one occasion a group of 250 Japanese were baptized at one time. Many of the most prominent residents of the city offered themselves as godparents, and the day was one of public rejoicing.

Japanese began to come to Brazil in numbers some time ago, when laws barring them from the United States and Canada were enacted. Their coming developed opposition, especially among the working classes, but the Bishop of Botucatu championed their cause, declaring that they might be made into excellent citizens of Brazil. The Government of Brazil pointed out to the Government of Japan that these immigrants were coming into a Catholic country, and that this should be understood when they set out. As a result, since 1925, talks are given to every group of immigrants sailing from Kobe to Brazil, the history and religion of their new home being explained to them. Moreover, Japanese Catholic priests have been sent to Brazil to work among the immigrants, and bonzes have not been permitted by the Japanese Government to sail for this country. The catechists trained in Father del Toro's school will be sent out to aid the Japanese priests and a rich harvest of souls is expected.

CHINA

Father Gherzi Honored

Father Ernest Gherzi, attached to the observatory at Zi-ka-wei, near Shanghai, has been elected a corresponding member of the "Academia Pontificia delle Scienze dei 'Nuovi Lincei.'" This new honor calls attention to others that he has received. He has been named corresponding counselor for the geophysical studies of the National Academy of the Chinese Government, and has also been entrusted with the formation of the first Chinese seismograph, and with the selection and grouping of instruments in the Seismological Station on West Mountain, near Peking. The Jesuit Observatory at Zi-ka-wei has recently received from the Royal Italian Navy a radio apparatus with which it is possible to communicate with the Pacific Coast and with Europe.

State of Education

The following is a fair resumé. The management of the school should be in the hands of the Chinese, the official plan should be carried out, and the prescribed school manuals adopted. The "Three Principles" should be taught, not only literally, but according to their genuine spirit, which should be explained and inculcated. No exception will be made for any school, Christian or otherwise; the national teaching must be absolutely uniform. Those who do not wish to cooperate with the Government under these conditions must close their schools. No school may teach any form of religion as subject of instruction during actual school hours. No school may indulge in religious propaganda.

The "Three Principles" are Socialism, Nationalism, Democracy. One can easily see the possibilities of instruction in these subjects by pagan teachers under Soviet inspiration, as well as the limitations that may be put on missionary efforts, by the injunctions against religious propaganda.

Nankin—Veteran Missionaries

The roster of missionaries laboring in the Vicariate Apostolic of Nankin, China, includes one hundred and seventeen Jesuit and fifty-eight secular priests, all too few, of course, for the thirty million inhabitants who reside there. A rather remarkable circumstance is, that of the Jesuit priests, forty-two have passed their sixtieth year, with seventeen boasting even more than three score and ten. Of the fifty-eight secular priests, six are sexagenarians, and one father just short of eighty years. Among the lay brothers, too, thirty-five of whom assist the priests of the Mission, there is the same longevity, with ten brothers over sixty, and two over seventy-five. These veteran missionaries have been fighting the good fight all these years under the inspiration and encouragement of the Venerable Vicar Apostolic, Mgr. Paris, who himself has reached the age of eighty-three, and celebrated last September the fiftieth anniversary of his priesthood.

Four Months with the Communists

(From "China" for September, 1930.)

> "They tell us, with brutish humor, they are reserving a special death for us: They are going to flay us alive. Indeed, if we should describe the horrible things we have to suffer, day and night, you would think they were the ravings of a crazed brain."
>
> Father Avito, S. J., July 11, 1930.

Dragged from Wusung, Anhwei, when Communists swooped down on the city, looted the mission, and left a trail of human destruction, Fathers Avito Gutierrez, S.J., and Zacharia Hidalgo, S.J., Spanish missionaries, followed their inhuman captors into the mountain fastnesses of Honan, a fifteen days' journey, where for over four months they have been subjected to maltreatment hardly believable in our day. Communication with the unfortunate captives was established this summer by a Chinese go-between. Suffused with a

cheerful spirit of martyrdom, the few messages from the two Fathers give us a naive account of filthy lodging, the daily menace of torture and execution, fanatic insults, fatiguing marches, that read like a page from the primitive Church. We have translated several extracts for our readers. Latest reports offer but scant assurance of saving the Priests.

Reeking with vermin and filth, a little hovel formed the prison cell of the two Fathers in Nankitsi, Honan, when the Communist forces pitched temporary camp in that city. The soldiers, accustomed to wholesale pillage and murdering, kept up an incessant clamor for the heads of the captive missionaries, and Communist leaders, whose demand for $300,000 ransom had been dispatched to mission headquarters, had difficulty in restraining these noisy subordinates. Father Avito's first letter, dated July 11, 1930, is a pathetic story of suffering and heroism.

"They brought us here on July 1," the valiant missionary writes, "lodging us in a small, nasty den, dripping with damp and mold, with a single ramshackle bed over there in the corner for us two Fathers. There is another bed in the same room. It is for our Chinese jailkeepers—filthy fellows, greasy and barbarous, both of them afflicted with a loathsome disease (one a consumptive) and festered all over with running sores. They are our cooks, mind you. There is but one cup for the four of us, a dirty affair, never washed, out of which we and our scurfy-skinned neighbors must eat our beggarly rations of rice.

"You can imagine the utter repulsiveness of such a condition. Father, do not scold us—the food is so putrid that, with all the nerve in the world, we have to encourage each other to eat it for the love of God. Sometimes we offer our rancid morsel to Our Blessed Lord, at another time, in honor of the Blessed Mother. Honestly, we eat so little that it is a wonder we are still alive . . ."

The Communist swashbucklers took brutal delight in leading the two Fathers out of their prison hole and

forcing them to witness the wholesale decapitation of prisoners. No barbarity was so inhuman and nerve-shattering as this. Significant jokes, too, about their own forthcoming execution, intended to test the mettle of the unhappy captives, tripped coarsely from mouth to mouth.

"The soldiers really hate us," Father Avito continues, "and occasionally, when they think we're out of earshot, they break forth into the vilest kind of abuse, denouncing us as 'imperialists,' 'European dogs, worthy only of death. They have often remarked in our presence that they ought to chop off our heads as soon as possible. Gruesome fact: In Hwashan, one of the Communist generals assured us that, though decapitation was their ordinary method of punishment, a special form of torture and death was being reserved for us. They were going to flay us alive!

"Often, with incredible brutality, they would invite us to witness the execution of prisoners; and on these occasions they would ask us, jokingly, whether we were afraid of death. Really, we are ashamed to suffer so little for Our Blessed Lord, when the poor Communists suffer so much for Satan . . ."

Desperate efforts have been made by the mission headquarters to effect the release of the two captives, or at least to mitigate the hardships and brutality of their confinement. Messengers made the long journey into the Honan wilds. The Communist persecutors, however, remained obdurate; all attempts at bargaining were frustrated.

Bishop George Froebes, S.V.D., Vicar Apostolic of Honan, writes to Bishop Frederico Melendo, S.J., Vicar Apostolic of Anking, that a release mission to the captive Priests was driven back by the Communists. "I sent a Priest to make every effort to have the Fathers freed," the Bishop says, "but he could do nothing. His party were forced to return hurriedly, for they were nearly killed by the Communists."

Nothing, perhaps, in the whole tragic story of modern persecution in China is more touching than the offer made by missionary Priests on all sides to exchange places with the two victims of Communist hate and plunder. The Fathers were deeply moved at this striking mark of magnanimity and heroism on the part of their confreres. Their only reply, however, was a request for rosaries and crucifixes so they could "die with the weapons of a good Christian." Both the Fathers pointed out, in response to the offer, that any volunteers who ventured to the Communist camp would be seized and put to death. It would merely mean, consequently, that the number of victims would be doubled.

"We have spent about a week in this grimy place," Father Avito writes from Lichiachi. "One Father lies in one corner of the hovel, the other is curled up in an opposite corner. We make use of this expediency in order to hide ourselves from the malevolent gaze of the rabble outside. Whenever they espy us, they begin to insult us terribly and to shout for our death. So we crouch down in the shelter of our prison hole, and remain as quiet as possible.

"We spend the whole day in prayer; and we rest only long enough that we may come back refreshed to our unceasing prayer."

Zikawei

Eleven European, Oriental and New World nationalities are represented in the newly founded Theologate of the Society of Jesus which opened this fall at Zikawei. All these theologians hailing from all parts of the world are destined for the Chinese Mission. Mr. Carlos D. Simons, of San Jose, California, is the American student enrolled in the new Theology course. Native Chinese Scholastics from the northern provinces (Mandarin speaking) and from Shanghai (Shanghai dialect) compose over half the body of theologians.

Shanghai—New American College

Plans are under way for an American school under

the direction of Ours to be opened in Shanghai during the coming year. It will be called "Gonzaga College." Father Pius Moore was called down from Nanking early in the summer to consult with Superiors on the organization of the new project and to outline definite plans regarding location, student body, courses of study, etc. He spent the entire summer in Shanghai rounding out all educational details. Cooperation on the part of foreign and Chinese Catholics with this American idea is most encouraging. Present arrangements call for two separate divisions for foreign and native students with the same curriculum as followed in high schools of Ours in the United States. It was originally hoped to begin classes this fall, entrance examinations being required of all candidates. This early opening, however, was found impossible, though a second semester course may be arranged later on.

The new educational institution marks our first definite activity on the Chinese Mission. Hitherto Protestant colleges, most of them American, handsomely equipped and endowed, have held the field in native English-speaking education for a generation or more in practically all the important cities of the country.

COLOMBIA

Educational Reform

The new Minister of Education has recently appointed a Commission to elaborate plans for educational reform, which he intends to lay before the next Congress. One of those appointed on this Commission is Father Felix Restrepo, Socius to the Provincial. Father Restrepo has acquired great authority in matters educational in Colombia, due to the degree in Pedagogy which he obtained in Germany, and to the wise and prudent modern reforms which he has been effecting in our colleges in Colombia. The Commission named by the Minister of Education has delegated Father Restrepo to draw up the plans.

Father Socius has also recently had the high honor of being appointed by his Grace, the Archbishop of Bogota, member of the Commission entrusted with the task of revising and unifying the course of studies in the seminaries of the Archdiocese.

CUBA

A Unique Anniversary

There are very few instances in the annals of the Society of celebrations such as the one had in the latter part of last year at the College of Belen, Havana. The occasion was the fiftieth anniversary of the teaching career of Father Francis Obered, who spent half a century in the same college and in the same class. This recalls the similar instance quoted in the WOODSTOCK LETTERS, Vol. 44, 1915, of Father Hurter, who "for fifty-four consecutive years with untiring zeal and profound scholarship devoted himself to the theological training of the young seminarians at Innsbruck." He died Dec. 19th, 1914, at the age of 83, having had 12,000 priests as his pupils. Other priests who toiled zealously forty and forty-five years in the classroom are mentioned in Father Astrain's "Historia de la Asistencia de Espana," but he does not say whether these years were successive or not. The WOODSTOCK LETTERS for July, 1888, carries notice of a letter written by Father General Anderledy to Father Dominic Yenni, who was celebrating at Spring Hill College (New Orleans Province) his fifty-second year of teaching grammar, forty-one of these years being spent successively at Spring Hill. Another instance of long service, but interrupted, and in various places, is that of Father Francis Suarez, who, according to Father Astrain, taught Theology for forty-five years.

ENGLAND

Meetings at Whitechapel

Many American and Continental Catholics who come to London, visit the Catholic Evidence Guild's open-air meetings in Hyde Park, but miss the rather more exciting meetings which other Catholic speakers hold regularly in the heart of London's Jewish colony, Whitechapel. Father Arthur Day has in the last ten years spoken at one thousand of these meetings. One of the visitors to the Ghetto in early October was Monsignor Chaptal, Auxiliary Bishop of Paris, who has spiritual charge of the Catholic foreigners in the French capital. He discovered the Catholic speaker under a fire of questions, but said the meeting was much quieter than he expected.

Oxford

A notable triumph was attained this year by one of the American Jesuit scholastics studying in England. Mr. Peter J. McGowan, of Maryland-New York, captured the Gaisford Prize for Greek prose at Oxford University. His effort was entitled "Tolstoy, the First Step, Chapter VII, Translated Into the Greek After the Manner of Plato." It is published by Basil Blackwell, Oxford. Mr. McGowan resides at Campion Hall, Oxford. He is a native of Philadelphia, and a graduate of St. Joseph's High School in that city.

FRANCE

Champagne Province—Martyrs' Process Closed

The process of the Martyrs of Sienhsien, Chinese mission of the Champagne Province, came to a close on August 18th. It is divided into 466 causes, of which 367, having to do with 2,055 martyrs, have been retained, and will be forwarded to Rome. The Vicariate tribunal has registered in relation to these causes 1,896 oral depositions and 400 written testimonies.

New Medical Compendium

There has been published at Paris a very useful volume for the information of missioners, under the title "Medical Compendium for the use of Missioners and Colonists." It is a book of 751 pages, with 260 figures, and is the result of the combined efforts of the professors of the Catholic Medical at Lille, under the direction of their Dean, Dr. Thilliez. It was published in connection with the medical course for missioners given at Lille during the months of August and September. The secretary of the board of editors, and the guiding spirit behind the venture, Father Loiselet, is personally responsible for the matter in more than 200 pages, notably the articles on colonial diseases, and therapeutics. A smaller handbook of 120 pages, "The Missioner's Guide," will be distributed gratis to missioners by the Medical Mission Aid Society of France. Distribution began in November.

GERMANY

Retreat Records

The records of two houses of retreats for the first half of 1930 give ample proof that the Exercises are enjoying remarkable popularity in Germany. In Biesdorf, the house of retreats connected with our college in Berlin, there were 921 exercitants, among whom were 52 priests. Worthy of note is the large number of laymen who made the exercises, 368. The number of retreatants at this house has steadily increased during the past few years. In the first six months of 1926 there were 334 exercitants. This number was almost trebled in the first half of 1930.

Regularly every half year Feldkirch sends out notices of retreats to be conducted there. Records prove that our invitations are not going unheeded. In 1928 there were 1,902 retreatants, among them 443 priests. Last year the number dropped to 1,813. But

this decrease is explained by the fact that due to circumstances several retreats which had been very popular in 1928, had to be dropped from the 1929 schedule. From January 1 to June 15 of this present year 1,027 made retreats at Feldkirch. As the summer and autumn retreats here are usually well attended, especially by the clergy, this year's numbers promise to break past records.

The retreat conducted during Holy Week deserves a special mention. To it are invited many former university students, and their response is really consoling. During the past few years there has always been a large representation of high government officials, judges, lawyers and doctors; in short, of men from whose example and model lives much good is to be reaped.

At present, July, 1930, there are 52 priests at our Feldkirch retreat house to make the long retreat of 30 days under the direction of Father Danneffel. Besides 12 secular priests, there are representatives of 14 religious orders, and also his lordship, Bishop Fleischer of Mariahilf, South Africa.

INDIA

Mangalore—Golden Jubilee of St. Aloysius College

St. Aloysius College looks with pride this year across fifty years of service, with, at one end of the vision, as one of the Old Boys writes, "Father Willy standing in the centre of a pandal erected in front of Mrs. Mary Magdalen Coelho's bungalow at Kodialbail, and with a brave heart that hides within it the germ of many years of glorious work, proclaiming to a gathering of one hundred and fifty boys the glad tidings, 'Today we open St. Aloysius College.' At the other end of the vision stands Father Ambruzzi under the blue canopy of heaven, in front of a great pile of buildings on Edyah Hill, saying to a vast concourse of people, 'To-

day we complete fifty years.'" We can do no more than survey briefly in these pages the history of this famous Indian institution.

St. Aloysius College, Mangalore, consists of a complete school department and a College course. It was started on the 12th day of January, 1880, shortly after the Mission of Mangalore had been entrusted to the Society of Jesus; in 1882 it was affiliated to the University of Madras; and in 1887 it was raised to the first grade. Till 1923, St. Aloysius College and the Maharaja's College, Trivandrum, were the only first-grade institutions on the West Coast of Southern India.

During its first five years the classes were held in a rented building in Kodialbail. The present main building, elegantly situated on a hill in the centre of the town, was opened in 1885. The site was given by the late Mr. Lawrence Lobo Prabhu; the Catholic community of the district contributed Rs. 25,000 towards raising the building, and the government of Madras Rs. 15,000. A two-storied building was added in 1900. Owing to the steady yearly increase in the number of students, further additions soon after became necessary. A separate building was erected in 1908 for the primary department, and towards the end of the same year the foundation was laid of a far more spacious two-storied building for the accommodation of the University classes.

In 1907 the Boarding House and Hostels with extensive grounds for games were opened within the College precincts to provide accommodations in separate quarters for Indian Christians and Anglo-Indians, for Brahmins and non-Brahmin caste Indians. From the outset the Boarding House has been a good substitute for home. The students of both the College and school departments that reside in it are in a particular way, under the care of the Fathers and teachers who live in their midst and are constantly in touch with them.

The College was affiliated in 1882 in Mathematics, Physics, Chemistry, Ancient History and Logic; and in 1928 in Indian History, Botany and Zoology of the Intermediate course. In 1887 it was affiliated in History and Economics, in 1909 in Mathematics and in Philosophy and in 1926 in Physics and in Chemistry of the B.A. (Pass) Degree Course. It is also affiliated in Sanskrit, Latin, French, Kanarese and Malayalam under the intermediate and the B.A. Degree Course.

Though started for Catholic students and primarily intended for them, the College has always been open to all classes irrespective of caste or creed. Moral teaching is imparted to all; with, of course, a special course in Catholic doctrine and Apologetics for Catholic students.

There has been a steady increase in the number of students not only in the school but also in the College department, and this in spite of the opening of the B.A. Course in more than one place on the West Coast. The present strength of the institution is 1,389, of which 268 belong to the College classes, 459 to the High School, 277 to the Lower Secondary, and 298 to the Primary.

Since 1880, 11,452 students have come to St. Aloysius College; since 1881, 1,365 students have matriculated from it; since 1883, 909 have passed either their First Examination in Arts or the Intermediate Examination; and since 1889, 772 have passed the B.A. Degree Examination in the English language, and 791 in one of the following groups, Mathematics, Physics, Philosophy, History.

It is a noteworthy feature of the College that the great majority of its graduates and undergraduates have transferred their services from the land of their birth to other parts of India. There is, in fact, hardly any important town in India, hardly any department of the Public Services or private enterprise in which the alumni of St. Aloysius are not found holding some

important post. On not a few of them His Majesty the King-Emperor has been pleased to confer titles of honor; two have been singled out for special distinction by the Holy Father.

The College has been very congenial soil for vocations to the Priesthood or the religious life. Since its beginning 39 of its pupils have entered the Society of Jesus, 13 have joined other religious orders and congregations; and no less than 225 are either priests or preparing for the priesthood.

A notable characteristic of many old Aloysians, eloquently proved by the long list of Founders and Benefactors of the College and of donors of endowed scholarships, is their deep attachment to the College. This has been especially evidenced on the occasion of the Jubilee celebration.

IRELAND

University Results

Past pupils of Belvedere figured with distinction in every faculty in the University Examinations. One secured first place in Final Medical; another took first in First Medicine, and there were many honors in First Arts, First Science and First Engineering.

At Rathfarnham the Juniors of first year passed the examinations with the usual high rating. This year they were given first place in Mathematics, first in Mathematical Physics, in Irish first and second places, and in Irish History first place, carrying the Atkins medal in that subject; in Latin they were adjudged second, third, fourth, fifth and sixth best; in History two Juniors took second place ex æquo. The awards were four scholarships and two prizes.

Retreats

During the present year from January 19 to July 12, there were 24 men's retreats and eight boys'. The

men's retreats were week-ends, and the boys' three full days. The numbers were:

Men: 1,230. Boys, 329. Total, 1,559.

During the past three years the numbers were:

1927: Men, 1,257. Boys, 298. Total, 1,555.

1928: Men, 1,263. Boys, 289. Total, 1,552.

1929: Men, 1,196. Boys, 261. Total, 1,457.

Totals: Men, 4,946. Boys, 1,177. Total, 6,123.

Priests' Retreats were given at Tuam (2), Clonfert, Kilmore, Killala, Clogher (2), Meath, Cork, Dromore, Waterford (2), Elphin, Galway, African Mission, Cork, Chinese Mission, Dalgan Park, St. Columba's, China Mission, totalling seventeen. Nuns' Retreats, each of eight days: Mercy convents 67, Presentation convents 31, Loretto convents 13, Charity convents 11, Brigidine convents 4, other convents 50; total, 176.

JAMAICA

Father Vidal

On Sunday, September 7th, two thousand people assembled at Holy Trinity Cathedral to assist at the Solemn High Mass sung by Rev. Fr. Adolphus Marie-Joseph Vidal, who had arrived in the island on the Monday previously. Father Vidal, who was born in the island of Trinidad, was sent out to Jamaica from Rome, and is the only secular priest attached to the Jamaica Mission (all the rest being members of the Society of Jesus).

Sunday's ceremony was in the nature of a formal inauguration of his work and also a public welcome. These sentiments were expressed by Very Rev. Father Francis J. Kelly, S.J., Pro Vicar Apostolic of Jamaica, who preached at the Mass. Father Kelly was also Deacon, the Sub-Deacon and the Master of Ceremonies being Rev. Mr. Joseph L. LeRoy, S.J., and Rev. Mr. Joseph G. Doherty, S.J., respectively. After the Last Gospel, Father Vidal by special indult of the Holy

Father, imparted the Papal blessing; and when the Mass was ended there was a large spontaneous demonstration of welcome when several hundred people gathered at the Sacristy door to meet the new priest. On behalf of the assembly, Mr. C. A. Warner expressed the pleasure of the people at having Father Vidal in our midst and asked his blessing. The crowd knelt on the ground and Father Vidal imparted the blessing.

Father Adolphus Marie-Joseph Vidal, who was born in the island of Trinidad, is no stranger to Jamaica, having visited the island on two previous occasions, once in 1906 and again about ten years later. Up to the year 1924 he had practiced the profession of Podiatry in Hamilton, Ontario, in the Dominion of Canada, when he left for Rome in order to participate in the opening ceremonies of the Holy Year.

While in Rome, Father Vidal desired to go to Confession. Chance, or rather Divine Providence decreed that he should meet Rev. Father Thomas Hughes, who, by the way, is known to several of the Fathers here.

Then an unusual thing occurred. After confession, an insistent voice kept repeating in his inner consciousness the words: "Go back, and attach yourself to that priest." So insistent was the admonition that sleep was almost impossible that night, until Father Vidal had made the mental resolve to obey. Returning the next morning he related the circumstances to Father Hughes, who after some questioning came to the conclusion that it was really a call to the holy vocation. It was immediately after this that he was able to obtain an audience with His Eminence Cardinal Van Rossum of the Sacred College of Propaganda. His Eminence, who was at that moment leaving for his retreat, graciously received Father Vidal, listened to him and promised to communicate with him on his return. This he did, and after the interview, His Eminence was convinced of the genuineness of the applicant's purpose.

Cancelling immediately the remainder of his tour which would have embraced England and the Holy Land, Father Vidal made a flying trip to Canada where he settled his secular affairs, returning to Rome in six weeks. There after a short preparatory course reviewing his classics he entered the Collegio di Propaganda Fide. The members of the College were at this time summering at Castel Gandolfo.

Father Vidal's course concluded—he received ordination a year before he would ordinarily have done so, by the special privilege of the Holy Father.

Before being assigned to specific duties, His Eminence Cardinal Van Rossum asked the young priest where he would like to go and labor. "I am entirely in the hands of Your Eminence," he responded. "Whatever you say is my will." "I was thinking of Jamaica," said His Eminence. "Te Deum laudamus," replied Father Vidal, "and," he continued, "those words have been ringing in my ears ever since. I have received from the Very Rev. Father Kelly, the other Fathers and the people of your beautiful island such a warmth of welcome as I never dreamed of. And I hope that I will live long here, and fulfill my priestly office for the good of the warm-hearted people of Jamaica, ad Majorem Dei Gloriam."

—From "Catholic Opinion."

JAPAN

Tokyo—Death of Father Joseph Dahlmann, S.J.

At the Catholic University in Tokyo died Father Joseph Dahlmann, S.J., on June 23, 1930, after an illness that began in April of the preceding year. The peace of a holy death came to him in the early morning, and scarcely an hour after his death, his fellow workers at the University offered Mass for one who had toiled long and fruitfully in the trying mission of Japan.

During his long apostolate in Tokyo the honor and

respect of Christian and pagan alike had been the wages of high service to the Church and to Japan in the field of education. Their appreciation of his worth was manifest at his death. Two hours after the report of his demise had gone abroad, His Excellency, Vice-Admiral Yamamoto, and shortly after the Apostolic Delegate, Msgr. Giardini, said their prayer over the body of a dear friend. And scarce was the dead missioner laid out in priestly robes when friends and acquaintances came in large numbers to pay their last respects. Men of high station and low, clerics and laymen, Catholics and pagans, they hurried to our house to show their respect and their sympathy. Not the least touching demonstration of affection was the sorrow of the university servants who prayed all day and till after midnight at the bier of him who had been more than a friend to them.

Solemn burial took place from the neighboring parish church in Azabu. The church, hung with sombre funeral trappings, was crowded to the last pew, the pagans outnumbering by far the Catholics. After the requiem Mass, Father Tsuchihashi, S.J., delivered a brief eulogy in Japanese. His words were few but pregnant with wholesome thought for his audience. He told them how this scholarly priest had considered his career of learning but as a means to an end, how he had taught the arts and sciences that at least by example he might teach his hearers God and the truths of eternity. After the Libera, all passed the coffin and sprinkling it with holy water, they bowed their heads as a sign of reverence for the dead priest.

He is buried in the Catholic Cemetery near Tokyo, and his grave on burial day was heaped high with gorgeous funeral wreaths, tokens of the affection of the Japanese for Father Dahlmann, probably the first German Jesuit to rest in the mission fields of Japan.

Cornerstone Laying of New University Building, Tokyo

On the feast of SS. Peter and Paul, the Apostolic Delegate to Japan, Msgr. Giardini, laid the cornerstone of the new university building in Tokyo. The police department had given the required building permit a short while before Pentecost without requiring any substantial change in the plans. At the same time the contract with the builders was made, and they began operations at once. The laying of the cornerstone had been deferred to this day because the Apostolic Delegate had been away on a journey, and it seemed meet that the ceremony be performed by the representative of the Holy Father, whose predecessor, Pope Pius X, had given permission for the establishment of the original university.

The ceremony was scheduled for 4:30 in the afternoon. Despite the pouring rain for which all preparations had been made, not out of a spirit of pessimism, but because it was the rainy season, the first guests arrived before 4 o'clock. Three tents had been pitched, one over the stone, a second for the professors and former students, and another for the diplomats who had been invited and for the clergy and other guests. Later, a goodly crowd assembled in spite of wind and weather, and their numbers impressed all and made manifest the importance of the event. The guests were received in the old university building and at the appointed time were conducted to the site of the new structure. On the way thither, they obtained an idea of the buildings to be erected. The architect had made a model of the new school, and had hung it together with the plans, in the corridor of the old university building. After the guests and choir had taken their appointed places, the representative of the Holy Father, Msgr. Giardini, appeared, accompanied by two assistants, Father Rector and Father Knappstein. They were preceded by two of our students who acted

as acolytes with a third carrying the processional cross. Another pair followed carrying staff and mitre. It was a genuine pleasure for Ours to make this profession of religious purpose and of fidelity to the Holy See represented there by the Apostolic Delegate. Since in Japan the pagans ever accompany such celebrations by the religious demonstrations of the Shinto priests, this could be done by Ours without exciting the antagonism of the unbelievers.

When the delegate and his assistants had taken their places, Father Hoffmann, being the director of the university, began the program with an address. To make the affair as solemn as possible, he spoke in German. To have spoken in Japanese, which he knows, would have detracted from the importance of the event in the eyes of the people. A Japanese professor of the university then translated the address. Father Hoffmann recalled the laying of the cornerstone of the former school. He told of the purpose the directors had of transferring the university outside the city limits, as the sale of the present valuable site would have realized building funds so urgently needed. But through the assistance of many friends it had been possible to remain in the present site, a site not only so favorably placed, but also so endeared to the faculty by the memories of the past 16 years of residence there. In conclusion he commented on the verse of the psalms, "Unless the Lord build the house, they labor in vain that build it," and explained that since the blessing of God was needed for the new university, the cornerstone laying had taken on its religious tone.

The charter of establishment was then read, in its original Latin first, and then in Japanese. The Apostolic Delegate arose, and in mitre, stole and cope began the blessing of the stone. The stone was fixed in a protecting block of cement, and a cavity had been made in it, into which was placed the charter, sealed in a lead container. With the charter was put the charter

of the original university, dated December 8, 1913, the plans of the new plant, a list of professors and students and religious at present at the university, commemorative medals of the Holy Father and of that great benefactor of the university, Cardinal O'Connell, and lastly some new Japanese coins. While the stone was being sealed, the choir which was ably supported by several Marist brothers, sang the "Cantate Domino." The stone was lifted from its protecting block, and the ceremony ended with the singing of Psalm 66, "Deus misereatur nostri."

In the evening a banquet was given in a Tokyo hotel to the professors and guests of the university, while the Apostolic Delegate and as many of the clergy as could be accommodated, celebrated the event at the house of the Jesuit staff.

Notwithstanding the rain which fell during Father Hoffmann's discourse, it soon gave way to sunshine and the event passed to the greatest satisfaction of all interested. On this occasion was manifested the sincere interest our students took in their university and in its development. They had made every effort to make the celebration one worthy of their school, and they were well satisfied with its success. Ours and all who for so many long years have made generous sacrifices for the university, will surely look back on this day with deepest gratitude to God and to all the benefactors whose munificence has made a new university possible. Father Dahlmann, longest of all the Jesuits attached to this work, had to forego the pleasure this day would have given him. Yet he knew before his death that the event was close at hand and his last days were consoled by this cherished thought. In him the new university will have a potent intercessor in heaven. This same thought was expressed by one of the professors at the banquet that evening. In the reading of a poem he had composed for the occasion, he said in substance, "The spirit of Father Dahlmann was present at the ceremony, and with the laying of the stone he departed

for heaven, and there abides as a sure pledge of the successful construction of the new University and of future success in its work for God and Japan."

MEXICO

Air Travel

Travelling by airplane is becoming a very common thing in this province, thanks to a fifty per cent. discount allowed on all Mexican and American air lines. Father Charles Heredia was the pioneer in this method of transportation, in his many trips from Mexico to the States, and it was largely through his influence that the discount was conceded; so that now air travel is both quicker and less expensive than journey by train. The Reverend Professors of Ysleta who were in Lower California, flew from San Diego to Los Angeles; Mr. Figueroa from Nicaragua to San Salvador, and from El Paso to St. Louis; Rev. Father Waldner made the trip from Guatemala to San Salvador; Father Cuevas from Mexico to Yucatan; Messrs. Garibay and Perez from San Francisco to Los Angeles; Father Moran from El Paso to Mexico, and finally Father Ocampo from El Paso to Chihuahua.

PHILIPPINE ISLANDS

Death of Father Carlin

Reverend James J. Carlin, Superior of the Philippine Mission, died piously in the Lord in St. Vincent's Hospital, Los Angeles, California, on October 1, 1930. Father Carlin had recently returned from Rome, whither he had gone during the summer, and after a short stay in the East, was returning by way of the Panama Canal to the West Coast, whence he was to return to the Philippines. It was while making this journey that he was stricken with the ailment that brought on his death. The body was brought to Holy Cross College, Worcester, Mass., where a funeral Mass

was celebrated by Rev. James M. Kilroy, Provincial of the New England Province. Father Carlin was President of Holy Cross College from 1918 to 1924. After a year at Shadowbrook, Novitiate of the New England Province, he was made Rector of the Ateneo, and remained in that post until April 18, 1927, when he was appointed Superior of our Philippine Mission. We hope to give a detailed sketch of Father Carlin's life and labors in a later edition of the LETTERS.

New Superiors

Father James B. Mahoney, erstwhile Professor of Physics at the Ateneo, has been appointed Rector of the Seminary of San Jose, and Father Raymond Goggin has returned to the Philippines to assume the post of Master of Novices at the same seminary. Father Goggin is already acquainted with the Islands, having taught in the Ateneo from 1921 to 1924.

SPAIN

There have been instances before of twins becoming Jesuits—for example the twin priests, Fathers A. C. and C. A. Roth, of the Maryland-New York Province. But the circumstance of triplet brothers making together the vows of the Society would seem to be unique in our annals. The Province of Toledo, Spain, has that happy distinction. The brothers are Charles, Henry and Joseph Jimenez, who entered the novitiate on June 20, 1927.

American Assistancy

Summary of the Sodality Year 1929-1930

First National Advisory Board for Women's Parish Sodalities organized.

Executive Secretary for Women's Parish Sodalities added to the staff.

Local Conventions for Women's Parish Sodalities held in Brooklyn (N. Y.), Milwaukee (Wis.), Toledo (O.), Cloquet (Minn.), St. Paul (Minn.), Hartford (Conn.), and Belleville (Ill.).

Local Student Sodality Conventions conducted in Denver, St. Mary's, Cincinnati, St. Louis, Detroit, Kansas City, and Mankato (Minn.). Attended by over 6,000 delegates.

Student Leadership Schools conducted in Washington, Brooklyn, Wilmington, Quincy, Peoria, and Rosemont (Penn.). Attended by 2,810 delegates.

Independent Local Student Conventions in Chicago, Mobile, Buffalo, Milwaukee, Kansas City, Cleveland, New Orleans, Salina (Kan.), and San Jose (Calif.).

Convention of the South in New Orleans attended by 1,800 student Sodalists.

New Sodality Union formed among parishes of Toledo.

Washington and Baltimore Parish Sodality Unions, and Duluth Sodality League continue their effective programs.

Letter of approval sent to the Sodality Movement by Bishop Schrembs in the name of the National Catholic Welfare Conference.

Sodality Movement represented at the following Conventions and meetings: Catholic Students' Mission Crusade, National Council of Catholic Women, Catholic Truth Society of Canada, Catholic Press As-

sociation, Diocesan Councils of Catholic Women of Milwaukee, Toledo, Newark and St. Louis.

Third National Students' Spiritual Leadership Convention held in Chicago and attended by 2,800 delegates, representing 332 schools.

The second Women's Parish Sodality Convention held in Chicago and attended by 542 delegates representing 187 parishes.

National Advisory Board for Student Sodalities formed.

The Queen's Work circulation grew from 30,000 to 40,500 monthly.

A new Sodality pin designed and accepted.

The priests on the staff gave about 70 lectures in addition to Sodality talks and 32 retreats.

14 new booklets published.

11 new plays published.

486,811 booklets sold.

377,128 booklets, leaflets, pamphlets, etc., distributed free in the interest of the Sodality Movement.

3,933 plays sold.

CALIFORNIA PROVINCE

St. Ignatius College Jubilee

St. Ignatius College, which is to be known from now on as the University of San Francisco, celebrated its diamond jubilee during the week of Oct. 12 to Oct. 19.

On July 14 the citizens' committee of 400 appointed by Mayor Rolph sponsored a rally luncheon at the St. Francis Hotel, which was attended by almost 100 persons of various groups and creeds. Mayor Rolph and members of the Board of Supervisors attended the rally in a body.

The supervisors had previously adopted a resolution unanimously indorsing the coming celebration, the first time in thirty years that the board of supervisors were recorded as a unit behind any event of like character.

Among the luncheon speakers were Archbishop E. J. Hanna, Mayor James Rolph, Jr., Supreme Court Justice John E. Richards, Leland W. Cutler, president of the Chamber of Commerce, and Fr. Edward Whelan.

The jubilee opened with the inaugural mass of thanksgiving celebrated on Sunday morning, October 12, at St. Ignatius' Church, and closed with solemn pontifical mass on the following Sunday morning at St. Ignatius Stadium.

Some of the other notable features on the program of events were a rally at St. Ignatius Stadium, an alumni luncheon, a civic banquet for 1,500 persons at the Palace Hotel, the conferring of honorary degrees at exercises in the Civic auditorium, a grand parade, and the Gonzaga-St. Ignatius football game prepared with special features.

His Eminence, Patrick Cardinal Hayes, Archbishop of New York, came to San Francisco to take part in the jubilee celebration. Mayor Rolph, Archbishop Hanna, and Fr. Edward Whelan jointly signed the invitation asking the noted Catholic prelate to be the honored guest of the city of San Francisco during the jubilee. The entire membership of the board of supervisors, headed by Mayor Rolph officially welcomed Cardinal Hayes upon his arrival. As the culmination of the jubilee week program Cardinal Hayes preached the sermon at the pontifical mass in the St. Ignatius Stadium, Sunday, October 19. Scores of other notable Americans also accepted the invitation to be among the city's guests during the jubilee week.

We quote the following interesting story of the progress of the now University of San Francisco, from *America* for October 18:

In 1855, just three-quarters of a century ago, St. Ignatius College was founded. Founded in a peaceful sand dune, now the busiest spot in town, the col-

lege slowly grew with the growth of the city. In 1905 the Golden Jubilee celebration saw a beautiful church in baroque and a large well-equipped college stand as monuments to a half-century of tireless labor and a pledge for greater things in the future. Well for the good Fathers that an impenetrable veil draped the future from their sight, for had they caught one glimpse of what lay ahead their Golden Jubilee celebration would have been tinged with mourning. For though they knew it not, the jubilee bells were sounding the knell of Old St. Ignatius.

Sudden, swift, complete was the disaster of April, 1906. In a few hours church and college were reduced to smouldering ruins. Literally if not figuratively, the results of a half-century of labor went up in smoke. Literally, but not figuratively; for the work done in the soul of man abides, and the generations of San Franciscans raised to culture and piety by the Fathers of St. Ignatius were consoling results of their devotion.

And here, as a chapter closes in the history of St. Ignatius, let a word of deep gratitude and appreciation be said for the work done by the founders of St. Ignatius, and in fact, the founders of the Jesuit Province of California, the noble men of the Turin Province. The prestige which Jesuits enjoy on the Pacific Coast has been won by the saintly lives and unselfish devotion of the old Italian Fathers. May God bless them!

So complete had been the disaster that all seemed lost; but all was not lost. The same indomitable spirit that enabled the stricken city to rise, phœnix-like, from its ashes animated St. Ignatius College. The fire occurred in April. Classes were resumed that very Fall.

Though the college was saved it was badly crippled, and crippled it was to remain for some years. Church and college were little better than heaps of low wooden structures. A decade passed and a beautiful new church reared its twin towers into the sky on what is

now known as Ignatian Heights. But the lot of the college became even worse when the War broke out. Things looked dark, but a renaissance was to follow.

With the new decade 1920-30 came a turn for the better. The number of students began to grow, a new vitality became more evident every day. In 1927 a new college building arose near the church, and in 1928 a high school of the most modern type. The old shacks were finally evacuated and Ignatian Heights, long a dream, became a reality. The college, which in 1920 seemed dying, now numbers over 1,100 students. The high school, now separated from the college, boasts a registration of almost 800. St. Ignatius is now the largest Catholic college on the Pacific Coast, and is a typical growth of American educational zeal.

This was a glorious renaissance, but God willing, it is but a pledge of what is to come. At the rear of the college lies the now well-nigh deserted Oddfellow's Cemetery. St. Ignatius holds an option on this property and there is every hope that in a few years a greater St. Ignatius will crown Ignatian Heights.

Santa Clara

Registration of students for 1930-1931 sets a new high level in the history of Santa Clara. The Freshman class, with a total of 172 newcomers, is the largest, with the Sophomore class, 124 in number, following. Junior and Senior have respectively 113 and 105 students. The total number, 532, just doubles the registration of five years ago.

Return of Father Ricard

For the first time in thirty years, since the "Padre of the Rains" began his publication of monthly weather predictions, the forecast for September was omitted, due to Father Ricard's illness and that of his successor, Father James Henry. Announcement of the discontinuance for a time of the "Sunspot," the Ricard weather bulletin, was announced by the Rev-

erend Rector of Santa Clara early in September. This publication has been gaining an increasing number of subscribers throughout the nation, and has been winning for its author honor in scientific circles. Father Ricard began his meteorological and sunspot observations many years ago. After he became fully convinced of the probability of his sunspot theory he began a definite weather prediction for each month in advance. The "Rain Padre's" illness had confined him in a sanitarium since February, but he has returned to Santa Clara, and is well on the way to recovery. He is not permitted the pleasure of more than a few moments a day in the observatory to pore over records and reports, but is always hopeful of resuming his directorial work.

NOTE: Word of Father Ricard's edifying death on the Feast of the Immaculate Conception, was received after the above article had been set up.

Indian Pilgrimage

Two thousand Indians and twenty thousand Whites were present on the closing day of the magnificent diamond jubilee celebration held at St. Ignatius Mission, Montana, May 28 to June 1. This is a conservative estimate. The visitors came from all over the Northwest, but principally from Missoula, Polson and Butte. The Indians gathered from Montana, Idaho, Washington and Oregon; there were Flatheads, Blackfeet, Kootenays, Gros Ventres, Crows, Kalispels, Nez Perces, Umatillas, Cayuses, Colvilles, Cœur d'Alenes, Okanogans, many of them ancient enemies; but all united to pay a heartfelt tribute to the grand old Blackrobes who brought them the light of faith, and to hold what was most likely the last grand reunion of the fast vanishing tribes of the Northwest plateau.

At the great Memorial day services in the mission cemetery, the Indians paid tribute to their honored dead, and, though supposedly undemonstrative, they derived the greatest apparent consolation from the

presence of their purple-robed high chiefs, Bishop Finnegan of Helena, Bishop White of Spokane, and Bishop Crimont of Alaska, as well as of fifty Blackrobes, among them the missionaries from the various Northwest Missions. More than twelve thousand visitors came to the cemetery and Mission for Memorial day.

That afternoon at the "Siaami" or love feast in honor of the dead, the Indians enjoyed a buffalo barbecue, presented to them by special dispensation from the nearby National Bison Reserve. On Thursday morning, May 29, in the absence of Msgr. William Hughes who was detained by sickness, Father Ignatius Dumbeck, superior of Holy Family Mission, celebrated solemn Mass coram Pontifice, at which Bishop Finnegan delivered the opening sermon of the jubilee. Father Louis Taelman, organizer and director of the jubilee celebration, interpreted the sermon in the Kalispel Indian language. After the mass confirmation was administered to a class of sixty Indian children.

On Friday morning solemn requiem Mass was celebrated by Bishop Finnegan in the open at the Indian cemetery in the presence of a great concourse of Indians and Whites. Before the Mass a large procession formed in front of the church, which was headed by Indian braves on horseback attired in complete tribal regalia. On Saturday morning Bishop White of Spokane celebrated solemn pontifical Mass and preached the sermon. In the evening after benediction six Jesuit missionaries heard the confessions of the Indians in the various languages of the tribes. Fifteen different tribes were represented.

On Sunday morning Bishop Crimont of Alaska sang Mass, and afterwards,, in anticipation of the feast of Corpus Christi, a gigantic procession was held.

Governor Erickson of Montana paid a notable tribute to the Jesuit missionaries at the closing celebration of the jubilee, held in the open air. Following the governor, Msgr. William Hughes, director of the Catholic Indian Bureau, Washington, D. C., won the

hearts of the Indians by declaring that not to the Jesuits nor to the Sisters of Providence, nor to the Ursulines, but rather to the Flathead Indians belongs the first glory of the history of St. Ignatius Mission, because it was the Indians who in the beginning persistently sought the Blackrobe, not the Blackrobe the Indians. Long before they had ever seen a priest, the Flatheads inspired by old Ignace la Mousse, the Iroquois chief from the land of the American Martyrs, sent four successive deputations of braves from the Rocky Mountains to St. Louis to plead for a Blackrobe. The first deputation perished before returning. The second came back with promises, for priests were extremely scarce in those days. The third deputation, led by old Ignace himself, was massacred by hostile Sioux Indians. At last, however, the fourth expedition, led by the son of old Ignace, brought the great De Smet to the Rocky Mountains.

Phoenix Forum

The Catholic Open Forum, started last year by Fr. Vaughan on the inspiration of Fr. William Lonergan, succeeded beyond all expectations. Eight meetings were held with from 400 to 500 people present each evening. About 40 per cent of those present were non-Catholics.

Jesuit and Franciscan Fathers alternated as speakers. The speaker held the platform for an hour, discussing some doctrine of the Church. A ten-minute intermission was given for the preparation of written questions, which were then answered by the speaker. The meetings were entirely informal, and smoking was allowed.

Non-Catholics are deeply interested in this institution, and some excellent converts were the fruit of last year's effort; one of them was a doctor of philosophy from the university of Chicago. He declared he could not get away from the logical reasoning.

Open Forum in Tucson

The Forum will be conducted again during Novem-

ber and December this year. Bishop Gercke of Tucson was so pleased at the success of last year's Forum in Phœnix that he has asked Fr. Vaughan to come to Tucson, the episcopal see, to start an Open Forum there. Fr. William Boland and others from Brophy College will be called upon to assist with the lectures both in Phœnix and in Tucson. The bishop has been especially pleased at the harmonious cooperation of the Franciscans and Jesuits in this work.

At the end of May Fr. Vaughan discontinued his radio lectures until September.

Phoenix Converts

Twenty-nine converts have been baptized by our Fathers during our two years in Phœnix. More than 10,000 visits to the sick, chiefly the tubercular, have been made; in this work Frs. Burns, Howard and Vaughan have been extremely zealous and self-sacrificing. Classes over, they take one or other of the college "flivvers" and start around to the 12 sanitariums or the innumerable desert cabins within the parish limits.

Canvassing Students

The increased enrollment at Brophy College is attributable in great part to the canvassing done during the summer. Fr. George Fox travelled extensively through northern Arizona, New Mexico and Texas in quest of prospective students. He gave 50 lectures and travelogues, and widely advertised Brophy. Fr. Vaughan was also on the road for a short time.

Fr. Fox also found three candidates for the Society. One of them, a doctor of philosophy and a convert of a year, is now teaching at St. Ignatius in San Francisco. Another is now studying at Brophy. The third, an excellent auto mechanic, is beginning his coadjutor postulantship at Brophy.

Arizona Jesuit Alumni

About 120 have already joined the newly organized Jesuit Alumni Association of the state of Arizona.

Plans are being made to have them gather at a banquet at Brophy in October. Their friendship and advice should prove a great asset for Brophy.

Bishop Gercke is our most distinguished Jesuit alumnus in Arizona; he was a student at St. Joseph's College, Philadelphia. The oldest alumnus thus far discovered is James A. Davies of Globe, Ariz., who graduated from Fordham in 1869.

Feeder For Santa Clara

Eight Brophy high school graduates registered this fall at Santa Clara University. When it is impossible to hold students at Brophy because the desired courses are not yet available, every effort is made to turn them to our own colleges on the Coast.

Father Wm. Boland

Fr. William Boland, pastor of our Phœnix church, conducted the Novena of Grace last spring with gratifying results. It was new in Phœnix but promising. Fr. Boland has been extremely active in church services, conducting novenas, lenten and May devotions, and fostering piety at every opportunity. He has continued the envelope system and has trebled the collections. He never mentions money from the altar except to thank the people.

Fr. Boland was invited recently to address the students of the nearby Temple State Teachers' College on the occasion of their initial annual reunion. Several Protestant ministers received the same invitation. Dr. Swetman, the new president of the teachers' college, candidly acknowledged his conviction of the necessity of religion as a vital factor in life, and for this reason he gave the representatives of the various denominations an opportunity to address the students and to invite them to make further religious inquiry. Fr. Boland's speech was outstanding and he publicly complimented Dr. Swetman on his convictions about the necessity of religion.

Speeches at Prescott

Frs. Boland and Vaughan addressed the newly organized Arizona Catholic Women's Council at its first meeting, held at Prescott, June 4. Fr. Boland gave an inspiring talk on the need of Catholic higher education.

In the absence of Bishop Gercke, who was just recovering from an attack of pneumonia that was almost mortal, Fr. Vaughan became the chief speaker and outlined a suggestive program of Catholic activities. The council voted that his suggestions be printed and distributed to all the members.

CHICAGO PROVINCE

Xavier University

St. Xavier College, now in its centenary year, will hereafter be Xavier University, its physical and academic growth making the new name more appropriate to the functions of the institution. Announcement was made public by Father Brockman, President, during whose administration the College has made unusual developments. It is understood that Archbishop John T. McNicholas, O.P., has given his hearty approval to the Xavier University, which is in keeping with the prelate's personal interest in educational advancement throughout the Archdiocese.

The union of the several colleges that are at present in the University, under one title, inasmuch as they have been under one administration and one charter, not only better expressed the character of the institution, but is more in keeping with accepted practice in educational circles. On the other hand, a university organization with more intensive supervision in the separate colleges will aid immensely the fine academic and scholastic standards already attained by the college. Schools of higher education, such as the School of Classics, Education and Philosophy at Milford, are institutions of university rank.

The Xavier University will include the College of Liberal Arts and Science, the oldest college, founded in 1831, and now located on the Avondale campus; the School of Commerce and Finance, conducted nightly at the Seventh and Sycamore building; the Law School, Milford Novitiate, The College of Arts and Education at Seventh and Sycamore; a school of Business Administration in Avondale, and a new School of Foreign Trade and International Relations recently opened. There will also be offered at the College of Arts, courses in pre-engineering, pre-medical, and pre-law.

The new university status will make Xavier an important factor in American school circles. Its advantages have attracted students from the North, the Midwest and the South, representing twenty States. Recapitulation of the faculties for all schools show that a total of one hundred professors is engaged in teaching one thousand students.

The Xavier University also includes the Seismograph Station, which is also associated with the United States Government in its study of earth ruptures. The work of the station has been important in the special researches conducted by the Geodetic Survey. Xavier's station is a key unit, covering the Ohio valley from a pivotal point in Cincinnati.

Jesuit Pioneers Honored at Chicago

Three years ago as a result of the vigorous campaign led by Father Noonan, the Chicago City Council agreed to change the name of Robey Street to Damen Avenue to honor the Jesuit pastor who was chiefly responsible for the growth of the West Side district. And early in November the new Damen Avenue bridge will be formally opened and dedicated by the Board of Public Works. The construction of the bridge, however, made necessary the removal of the old wooden cross that for years had marked the spot where Father Marquette and his companions had camped. Hence, the Board of Public Works ordered that the bridge named in honor of the Jesuit pastor, should also carry

a memorial to the Jesuit missioner. Set into a monument of stone are a massive bronze relief depicting Marquette among the Indians and a bronze tablet carrying the following inscription written by Father Noonan at the request of the Board: "James Marquette, a French priest of the Society of Jesus, here spent the winter of 1674-1675. His journal first brought to the world's attention the advantages of soil, climate, and transportation facilities in the Mississippi valley and the Great Lakes Basin."

Mr. Michael J. Flaherty, President of the Board of Public Works, has invited the Chicago Jesuits to take the prominent part in the civic celebration planned for the opening of the bridge.

Loyola University, Education Convention

Loyola University, Chicago, was again the scene of an enthusiastic meeting of our teaching Fathers and Scholastics when the educational association held its ninth annual convention there August 16-20. A total of 109 delegates attended, this number being fairly evenly divided between the humanistic and scientific groups. In view of the fact that our Chicago houses are virtually hotels during the summer, a circumstance which makes quite undesirable the wholesale imposition on their hospitality which the convention necessitates, the committee in charge of the convention adopted the expedient of accommodating many of the delegates at the Albion Shore Hotel. Cudahy Hall housed the remainder, as in past years, but the cafeteria service in the Academy, which had bade fair to become a convention feature, was discarded in favor of Sheridan Road restaurants. Mr. R. Forrey was in general charge.

This year's symposium, an outstanding feature of the convention inaugurated and continued by the scientists, dealt with present-day approaches to a personal philosophy of life; lengthy and scholarly appraisals of this important topic were contributed by Fathers Schwitalla, Garraghan, James O'Neill, Reiner, and

Willmering. The philosophical section likewise programmed a symposium on the natural approach to the knowledge of God, while the classicists featured a Vergil Day as their tribute to the poet born at Mantua two thousand years ago this year. English, History, Sociology, Physics, Chemistry, Biology, and Mathematics were the other departments represented on the program, the completeness and variety of which was the result of the efforts of Father Garraghan, director general of the convention, and of the several secretaries.

It is hard to believe that any of the delegates who came to the convention with something to give did not take away with him much more than he brought, and went back to his classroom renewed in spirit for the coming year's work. The spirit of mutual helpfulness, whether centered on some apparent trivial pedagogic device for use in the lowest class of grammar, or on the whole sum and scope of our work as educated educators, has shown itself to be *sui diffusivum* at these annual assemblies; what this means to the teaching body is attested by the fact that those who have fallen under its spell are those who return to the convention year after year, finding in its sessions and the contacts there made the best antidote for the inroads which the school year's comparative isolation makes upon the broadmindedness and effectiveness of their teaching. Much more true than trite, the description "pleasant and profitable" well characterized each delegate's stay at Loyola, from Father Kelley's opening words of welcome down through the various meetings to the parting handshakes which accompanied assurances that "We'll see you here again next summer."

NEW ENGLAND PROVINCE

Consecration of Bishop Emmet

On Sunday, September 21, took place in historic old St. Mary's, Cooper Street, the consecration of Bishop Thomas A. Emmet, S.J., Vicar-Apostolic of Jamaica, and Bishop of Tuscamia. The consecrating prelate was His Eminence, Cardinal O'Connell, Archbishop of Boston, assisted by their Lordships, the Right Reverend John B. Peterson, D.D., and the Right Reverend John M. McNamara, Auxiliary Bishops of Boston and of Baltimore, respectively. A choir of scholastics from Weston College sang at the ceremony. The deacons of honor to his Eminence were Fathers James M. Kilroy and Edward C. Phillips, Provincials of the New England and Maryland-New York Provinces. Present in the sanctuary also were Bishop Murphy, of Belize, British Honduras, and Father Francis J. Kelly, Superior of the Jamaica Mission.

The Vicariate under the charge of Bishop Emmet is a very difficult one. In size about one-half as large as the State of Massachusetts, it has a population of approximately one million, predominantly colored. Of this number about 50,000 are Catholics. Even this small proportion, however, is too much for the present quota of priests of the mission to handle, since on the whole island there are only twenty-three priests. Hence all available energy must be devoted to caring for those already within the fold, leaving little time for the instruction of converts. To meet this situation, Bishop Emmet's years of actual mission work on the Island of Jamaica will prove of invaluable assistance. From 1916 to 1921, the new Bishop labored among the Jamaicans, and is familiar with every type of activity, from parish work in the capital city to labor in the "bush."

Holy Cross

Holy Cross College opened its eighty-seventh year with an enrollment of 1,039 students. As in former

years the greater number of Freshmen enrolled comes from Massachusetts, in number 154 out of the class of 310. New York is second on the list with an enrollment of sixty-two Freshmen, with Pennsylvania next in place. Two Chinese students, the first of their race to enroll at the College, have entered this year. The elder, Shu Kuo Cheng, is a graduate of Northeastern College in China, an institution maintained by the government. He is twenty-eight years old, and has been admitted into the Junior class. The younger, Cheng Hua Lui is nineteen and will follow the Freshman course. Both students came to Holy Cross from Mukden, Manchuria, on recommendation of the Maryknoll Fathers laboring in the Chinese Missions.

After thirteen years in the Office of Discipline, Father John D. Wheeler gives up that post to become treasurer of the College. Father Wheeler's interest in the missions has been an edifying feature of his years at Holy Cross. For many years he has directed and inspired the outstanding mission aid work among the Holy Cross students. During last summer he spent two months in the mission itself, and is acquainted with the needs of the Fathers laboring there.

NEW ORLEANS PROVINCE

New Retreat House

Last month, Jefferson College, situated in the parish of St. James, sixty miles from the city of New Orleans, was purchased from the Marist Fathers by the College of the Immaculate Conception, and is to be used as a house of Retreats. The history of the newly acquired college dates back a century, being built in 1830 under the patronage of Governor Bienvenu Roman, and given the name Jefferson College in honor of the President of that name. When the Federals invaded St. James Parish during the Civil War the college was occupied as a barracks by the Northern troops. It passed into the hands of the Marists on July 12, 1864, and was until recently used by those

Fathers as a college. The property is regarded as one of the most attractive spots in the state. It has a frontage of twenty-three acres on the Mississippi, and its grounds are adorned with long rows of oaks and pecan trees.

Home Missions

In the following letter Father A. L. Maureau gives us an interesting glance into Protestant activities in Key West: "Efforts to proselytize the Latin race were begun long ago as is shown by the inscription on a marble gravestone just at the entrance to the City Cemetery, which always attracts my attention. It reads:

Reverend J. E. A. Van Duzer
Florida Conference M. E. Church South
First Missionary to the Cubans
Died 1875 Age: 22 Years
"Don't give up the Cuban Mission."

The Methodists donate money to their Missions in Florida to evangelize the Latin races in Key West and Tampa, with its suburbs. Here in Key West they have two Cuban churches and one Cuban school with ministers and Sunday school teachers supported by the Methodists of Florida. At present the two churches are under the care of a pastor with a Cuban minister as assistant; the former is a Swiss who claims he is a Methodist convert from Catholicism, and has a brother in Europe who is a Jesuit. The Presbyterian minister who is starting a church here is surely a hustler, holding special services for Cubans even on weekdays. During vacations he advertised special attractions for young people, all free,—e.g., swimming lessons and Spanish classes. Many Cubans, although speaking Spanish, have no knowledge of the grammar, and some of them attended the school, no doubt receiving Spanish lessons interleaved with Calvinistic doctrine. Do Protestants succeed with the Latin race? They draw a certain number to their ranks by means of Christmas trees, sewing classes, ice cream parties, etc., but make few practical Protestants of them. However,

they do great harm by robbing them of their faith and devotion to the Blessed Virgin and their Santos. Sometimes they turn them against their Church, and their descendants will eventually be religionless. Though these ministers know they cannot make many Protestants, still they persevere. Is it through zeal, hatred for Rome, or on account of their salaries that they work so earnestly? Their activities are worthy of admiration. They are not giving up the Cuban Mission!

Grand Coteau

As far as can be ascertained, the New Orleans Province has been blessed this year with the greatest number of novices it has ever had in the course of a single year. Twenty-seven followed the exercises of the Long Retreat which began September 30th.

Loyola University

During the month of September, Fathers Burke and Abell went to Washington, D. C., to appear before the Federal Radio Commission in defence of WWL, the Loyola Station, which was attacked by W. K. Henderson, owner of a station in Shreveport. WWL and the Shreveport station have, up to the present, been using the same wave length and sharing the time of broadcasting, but Mr. Henderson filed a plea for Loyola's time. After several days discussion, the case was postponed, and action deferred until December.

Death of Father de la Moriniere

Father Emanuel de la Moriniere died at the Hotel Dieu, New Orleans, Tuesday, October 21, after an extended illness, and was buried at Grand Coteau on the 23d. Father de la Moriniere was born April 7, 1856, in Basse-Terre, Guadelupe, W. I., and at the age of ten he moved with his parents to New Orleans and attended Claiborne School. He entered the Society at Grand Coteau in 1873, made his seven-year course of higher studies at Woodstock and was ordained by Cardinal Gibbons in 1889. Although Father taught at Spring

Hill and Immaculate Conception College both before and after philosophy, with great success, it was as a preacher of Lenten sermons and as lecturer on Shakespearean subjects that he was most widely known. He was the orator at the unveiling of the Mobile statue of Father Abram Ryan, poet-priest of the Confederacy. For many years he was assistant pastor at Immaculate Conception Church, New Orleans. It is related that once when Augustin Daly, the famous theatrical producer, was visiting New Orleans, he was invited by Father Semple, pastor of the Church, to hear Father de la Moriniere and give him a criticism. Father de la Moriniere's sermon was to begin ten minutes before the time the curtain was to rise on Mr. Daly's play, but he promised to listen those ten minutes. He remained until the end of the sermon. It was necessary for him to leave the city without seeing Father Semple, but he left the following written criticism: "I don't know of any voice like his on the stage or off in America. I don't know of any speaker or writer who has the rich diction or power of expression, which is exceedingly earnest." Father de la Moriniere's last teaching post was Loyola, but failing health caused his release from his teaching duties six or seven years ago. R. I. P.

Sick Call to a Queen at Key West

"Yes, we have royalty in our city. Her name is Queen Julia. She was born 110 years ago in the Congo. At an early age, by right of descent she became queen of her tribe, but her dominion was shortlived. Together with her subjects she was captured by white men, marched to a slave ship, and after a stormy voyage, was landed at Havana and sold there as a slave. She became a Catholic, and as a black mammy endeared herself to her owners. Her master allowed her and other members of her tribe some relaxation on Noche Buena (Christmas Eve) and the following holidays, at which time, with tom-toms and dances they kept up their interrupted tribal customs. She married George Malcolm in Nassau, and together they

opened up a small grocery store in Key West about seventy-two years ago. Eight years ago I met her in the street. When conversing in a mixture of Spanish, English and Congo, she grasped the crucifix she wore about her neck and in a loud gutteral voice proclaimed she was a Catholic. About two years later, hearing that she was quite ill, I went to her shack and gave her the Last Sacraments, but she survived this illness. Some weeks ago, she was found in utter destitution in an old shack, and near death, was removed to Mercedes Hospital. Recently, I visited her and gave her absolution. Afterwards I gave her a picture of the Sacred Heart, which she kissed devoutly. 'Catholica!' she exclaimed, grasping the crucifix with which she hopes to be buried. Before leaving she begged from me a badge of the Sacred Heart which I gladly gave her. Yes, we have a Queen in Key West."—From a letter of Father A. Maureau.

MARYLAND-NEW YORK PROVINCE

Jubilarians—1880-1930

Among the happy novices who entered the novitiate of the Maryland-New York province at West Park, N. Y., during the summer of 1880, five have just had the joy of celebrating the fiftieth anniversary of their entrance into the Society of Jesus: Father Francis X. Aigner, Father Edmund J. Burke, Father Edward M. Corbett, Father Patrick J. Cormican, and Father Henry A. Judge.

Father Aigner

Father Aigner was born in Augsburg, Bavaria, in 1857. He came to the United States in 1877 and after three years of study at St. Vincent's, Beatty, Pa., he went to West Park. His studies in the Society were made at Frederick, Md., and at Woodstock College, where he was ordained in 1894. His regency he spent at St. Peter's, Jersey City, whither he returned after his third year of probation in Lainz, Austria. Since 1898 he has been away from Jersey City only for a

short period as Librarian at Woodstock, and for nearly 30 years has been the devoted chaplain at St. Francis Hospital, Jersey City.

Father Burke

Father Burke was born in New York City in 1858. He studied philosophy at the Grand Seminary, Montreal, the year before his entrance. His regency was spent at St. Francis Xavier's, New York City, and at Holy Cross College. He was ordained at Woodstock in 1895. His whole priestly life has been consecrated to the cause of education, having spent 41 years in the classroom and lecture-halls. From 1903-1912 he was professor at Holy Cross College, and for the past 18 years has been at Fordham University, where he has taught at different times Political Economy and Biology. He is the author of a textbook, "Political Economy," widely known in Catholic educational circles, and of a textbook on Zoology, and of numerous other treatises.

Father Corbett

Father Edward M. Corbett was born at Boston in 1863. In a letter dated from Manresa, West Park, August 27, 1880, he was described by a fellow-novice as "the smallest, and, I think, the youngest in the house." His regency was spent at Gonzaga College, Washington, and at St. Francis Xavier's, New York. Though intensely interested in the work of education, eye-trouble forced him to leave the classroom a few years after ordination and for the past 28 years he has been engaged in parochial and administrative duties. From 1909 to 1916 he was Superior and Pastor at Holy Trinity Church, Georgetown, D. C. Then for eight years he was Chaplain of the Metropolitan Hospital at Welfare Island, New York. Since 1924, he has been Superior of the central mission residence at Chaptico, Maryland. Father Corbett is a member of the New England Province.

Father Cormican

Father Cormican was born in 1858 at Ballinasloe,

County Galway, Ireland, and came from an Irish college to enter Fordham in 1878. Two years later he went to West Park, and made the usual studies at Frederick and Woodstock. He was ordained in 1894 and made his third year of probation at Tronchiennes, Belgium. His priestly life has been divided into 16 years of classroom work and 19 in the ministry. He was at one time Editor of the WOODSTOCK LETTERS, taught Philosophy for a number of years, and is known for his literary contributions to the press. Since 1927 he has been stationed at Buffalo.

Father Judge

Father Judge was born in 1861 and entered the Society from the philosophy class of St. Francis Xavier's. He was ordained in 1895, and made his tertianship at Florissant, Mo. He was engaged in college work for 22 years. Since 1912 he has been engaged as chaplain in the prisons and hospitals on Welfare Island and has at present the spiritual care of Catholics in the City Home and Cancer Hospital on that island. His mastery of Semitic and modern languages has been of great advantage in this work. His spare moments are given to scientific experimentation.

Father Hill

To this list of jubilarians a sixth name was almost added, but God saw fit to call him to his reward on February 25 of this year. Father Owen Hill was the sole survivor of the novices who entered the novitiate at Frederick, Maryland, on July 26, 1880. A native of Washington, where he was born July 25, 1863, his early studies were made at Gonzaga College. He was ordained at Woodstock in 1895, and possessed marked literary and philosophical ability. He taught Literature and Philosophy at Holy Cross College, Georgetown University, Fordham University, and St. Joseph's College. In recent years he did parish work in St. Aloysius Church, Washington, and at the Gesu, Philadelphia.

Father Hill is the author of several books on spiritual subjects and of a textbook on Ethics and another on Psychology and Natural Theology. As a teacher,

retreat-master, preacher, confessor and parish priest he endeared himself to all by his kindly disposition and sweet unwavering charity. He continued his labors at the Gesu parish almost up to the very hour of his death.

AURIESVILLE

Religious Celebration

The greatest outpouring of religious fervor and devotion ever witnessed on any occasion in the Albany Diocese was evidenced when some fifty thousand pilgrims journeyed, on Aug. 17, to the Shrine of the North American Martyrs at Auriesville to pay honor to the recently canonized Martyr Saints.

The Apostolic Delegate presided at the solemn Pontifical Mass celebrated by the Rt. Rev. Edmund F. Gibbons, Bishop of Albany.

The Rev. John J. Wynne, S.J., of the Universal Knowledge Foundation, a postulator of the Cause of the three Martyrs, preached the sermon, amplifiers carrying his voice to all of the vast multitude gathered about the chapel.

In the afternoon, there was a solemn procession in which the Apostolic Delegate carried the Blessed Sacrament to the ravine where Saint Rene Goupil was buried. Here, in a natural amphitheater, His Excellency gave Benediction of the Blessed Sacrament and imparted the Apostolic blessing to the vast congregation. The Rev. Peter F. Cusick, S.J., Director of the Shrine, preached the sermon.

Father Cusick, in his sermon in the ravine, declared that "As long as the Mohawk flows on its way to the Hudson and the echoes of the winds are heard around the hill of Auriesville, the names of Isaac Jogues, Rene Goupil and John Lalande will be held in veneration as saints and martyrs of Jesus Christ wherever in the

world a priest offers the Holy Sacrifice." "Their presence here has made this spot a holy, a sacred place," he said. "The presence of their bodies has made the Mohawk a holy, a sacred river.

"Their presence here has made the Diocese of Albany an honored diocese. Their example ever has and ever shall be an inspiration to other and more modern missionaries. Zealous young hearts reading of their heroism have been encouraged to walk in their footsteps. Among all the glories of the Empire State none shines out with the brilliance, the lustre, the grandeur of her claim to having the three first martyrs of Christ die within her confines."

AURIESVILLE

Civic Celebration

The labors, sufferings and death of the recently canonized North American martyrs were fittingly commemorated in a civic testimonial at the Auriesville Shrine Sunday afternoon, Sept. 28. There, at the summit of the "Hill of Torture,"—the steep path leading from the banks of the Mohawk, men from every walk of life and of every religious affiliation gathered to witness public approval of their canonization and for a consideration of the benefactions that civilization received from their scholarship, zeal and heroism. The sentiment of the world toward the pioneer "Black Robes" was aptly depicted in the messages read and in the brilliant eulogies of the speakers, and the element of permanence added by the laying of the cornerstone of the shrine coliseum gave an added conviction and realization that the day has come when the Shrine of the North American Martyrs here in our own Mohawk valley has taken its place among the shrines of the world.

Following an overture by the Boys' band of the La Salle School of Albany and the invocation by the Rt.

Rev. Monsignor John F. Glavin, Mayor John Boyd Thacher of Albany, presiding in behalf of Governor Franklin D. Roosevelt, was introduced by the Rev. Peter F. Cusick, director of the shrine. Mayor Thacher, after acknowledging the honor conferred upon him by the governor, said that he had brought with him the best wishes of the state in the reverent regard of the martyrs whose lives have truly stamped them as saints. He made reference to the stilling of the religious animosities of his time by the gentle Jogues and the universal recognition of all historians, regardless of faith, to the accomplishments of the early missionaries.

"America" was sung by the assemblage to the band accompaniment and a greeting was made by the Very Rev. Edward C. Phillips, S.J., provincial of the Maryland-New York province. Father Phillips, head of the territorial section which includes the shrine, thanked all who had assisted in making the observance one long to be remembered and expressed himself as most grateful to the speakers of the afternoon.

Message From the President

Mayor Thacher then read a number of communications, the first from the President, addressed to Father Cusick:

It is indeed fitting that honor should be paid to the memory of Isaac Jogues and his companions, Rene Goupil and John de la Lande, for the benefits of the life in the extension of religion and civilization in our earliest history and of their death for the heroism they displayed. We gain strength for our own tasks of advancing the well-being of our time by keeping alive the memory of the heroes of the nation's pioneer epoch.

Yours faithfully,

HERBERT HOOVER.

The following was received from Mayor James J. Walker of New York:

Every citizen of the city of New York is proud to recall that the heroic Father Jogues dwelt and officiated as a clergyman when a guest of Governor William Kieft of the Island of Manhattan after the Netherland government had ransomed him from the Mohawk Indians. May the memory of his endurance under torture and the superiority of the colonists of New Netherlands of that day to differences in religion be ever an inspiration to us all, of courage and mutual respect and of generous good will.

JAMES J. WALKER.

Other congratulatory communications from Ambassador Claudel of France, the Netherlands embassy and the office of the governor-general of Canada were made public.

Address of Dr. Finley

Dr. John Huston Finley, former commissioner of education in New York state and now associate editor of the New York Times, was next presented by Mayor Thacher. The historical aspects of the celebration brought Dr. Finley to familiar ground. His "The French in the Heart of America" is a standard authority of the days when Jogues and his companions labored for the conversion of the Iroquois and his address on the lives of the martyrs Sunday brought to the vast audience not only an enlightenment but a communicable enthusiasm. Dr. Finley said in part:

"Twenty years ago in a lecture at the Sorbonne in Paris devoted to the labors and sufferings of the missionary priests in Canada and the upper Mississippi, I anticipated the canonization which you celebrate today. I said that he 'journeying from the place of his capture on the St. Lawrence to that of his protracted torture here, first of white men who saw the Lake Como of America, which bears the name of "George" instead of Jogues, whom the holy church may honor with canonization, should also be canonized by the hills

and waters where he suffered.' And I added: 'By whatever name the church advances this early American martyr to Sainthood, it would be a fit thing to remember him on the shores of this lake and amid the valleys and hills of his sufferings as "St. Jogues".

"Martyrdom seems so remote from the conventionalized, synchronized, prosperous, indulgent life that congests our cities and moves in crowded procession even through the main streets of our villages and out across what were but a few years ago isolated stretches of country that one is startled to see a 'Hill of Martyrs' in this familiar landscape. There are, to be sure, innumerable martyrs in this hurried workaday world, but for the most part they are martyrs to their families, their occupation, their ambitions. One thinks most often of the missionary martyrs who labor and die in some remote region for the cause quite beyond themselves.

"It is well to keep ourselves mindful that we have had such martyrs in our own land, and not so far back in time. The dictionary of American biography will not forget them, but there should also be memorials in the sight of the public that they may not be forgotten by the multitude. It is to such martyrs that this shrine was consecrated. Those who have read the more than 70 volumes of the 'Relations of the Jesuits in North America' know under what a debt to France this land of ours was laid by them long before the days of Lafayette and Rochambeau and Beaumarchais. And we have reason to remember them gratefully along with those who expressed their genius in art and science. The church has given recognition of its debt to them. But they, in venturing their all in behalf of the spiritual and physical welfare of the savages in America, deserve something of the nation. Whatever they contributed to the background of our national life —and that was much—they have given an example of heroic virtue that ought never to be lost to that land to which their spirits gave their brave dust. Theirs is a debt which the 'Hill of Martyrs' should never let us as a people forget.

"In the middle ages they called every way that led to the Holy City, whether by sea or land, the 'Via Dei—Way of God.' So might every path through the forest or in the streams in which their feet have led the way be called a 'Via Dei.' I myself was born on the banks of a river which they first entered, a river to which they gave the name 'Divine.' So have I the greatest of reasons, though a Protestant, for making a pilgrimage to this shrine which is as a shining milestone on the 'Way of God'."

The "Hymn to the Martyr-Saints" was sung by a quartet composed of Grace Marcella Liddane, soprano; Miss Marjorie Jennings, contralto; Bernard Manion, tenor, and J. Alfred Hand, baritone. Mrs. Frank Regal was the accompanist. Readings from "Sonnets on the Martyr-Saints," by Thomas S. Jones, Jr., were given by the Rev. John J. Wynne, S.J., vice-postulator of the cause of the martyrs and a former director of the shrine. Mayor Thacher then presented W. Pierrepont White of Utica who represented the Mohawk Valley Historic Association.

Apostolic Benediction

At the conclusion of Mr. White's remarks, Bishop Gibbons announced the reception of and read a cablegram from the Holy Father:

"The Holy Father imparts apostolic benediction to pilgrims assembled at Auriesville to honor first saints of North America.

"CARDINAL E. PACELLI."

In accordance with the permission granted, Bishop Gibbons bestowed the apostolic benediction and the celebration was brought to a close with the singing of "The Star-Spangled Banner."

The principal pilgrimage of the day was a delegation of 500 members of the Holy Name Society of Newark, N. J., under the direction of the Rt. Rev. Monsignor John A. Duffy. The men arrived at the shrine in the scheduled time, having made the trip from New York to Albany on the night boat and from Albany to the shine in busses. A mass was said on

their arrival and the regular order of pilgrimages was carried out with the exception of the procession of the Blessed Sacrament to the ravine, which is customarily made in the afternoon. This took place at 11 a. m. and the sermon was preached by the Rev. James I. McGuire, S.J., of Washington, D. C.

Bishop Gibbons laid the cornerstone of the shrine coliseum at a special ceremony during the early afternoon. Inclosed in the stone were historical documents relating to the early days of the shrine, the decree of canonization, photographs of shrine directors, living and dead, and extracts of letters of General John S. Clarke and R. A. Grider relative to the selection of Auriesville as the authentic site of the village where the Jesuit missionaries met martyrdom.

Adding to the significance of the celebration was the return to the valley of the descendants of the tribe from which it derived its name. In picturesque Indian dress came six members of the Mohawk tribe from the reservation at the Mission Saint Francois Zavier, Caughnawaga, province of Quebec. The Indians appeared greatly impressed by the beauty of the land formerly held by their tribe and their willingness to make the long journey to honor the pioneer "Black Robes" who had brought to them civilization as well as faith was an exemplification of the general spirit attending the public acclamation of the fittingness of canonization.

New Coliseum

Ground for the large coliseum to be constructed adjoining the proposed basilica on the site of the Shrine of the North American Martyrs at Auriesville has been broken by the shrine director, the Rev. Peter F. Cusick. There were no ceremonies held in connection with the event, and the breaking of the ground and the erection of a cross marking the center of the sanctuary in the coliseum were witnessed by a small number of persons. Following the celebration of Mass in the open chapel that has served as a temporary church for nearly half a century, Father Cusick went to the site of the new chapel, on the knoll of the hill, about

250 yards east of the present structure, and there began the work on what will become a national shrine—a testimonial to the heroic labors of the Jesuit martyrs who not only advanced the love of God in the new world, but also brought civilization to the Mohawk valley.

The coliseum will be a huge amphitheater with a diameter of 257 feet. The highest point will be the center, 42 feet in height, while the outside walls will rise 36 feet above the ground. The building is to lie south of and will adjoin the chapel, to be planned for later. Its seating capacity will be 6,500 with room for an augmentation of another thousand at special ceremonies. There will be a slope of three feet from the rear to the circular sanctuary rail in the center.

In the center of the sanctuary will be four altars, facing north, east, south and west with a large sacristy in the space formed by the square. Above the sacristy and altars, led to by a spiral stairway, will be the pulpit, with an unobstructed view in each direction. There will be 72 entrances including the eight main portals, each bearing in a niche a statue of one of the eight North American martyrs, canonized at Rome during the month of June this year. The seating arrangements will be such that four pilgrimages of 1,500 pilgrims can be accommodated at four Masses said concurrently or separately, at the four altars. The general perspective of the coliseum will give the appearance of an open amphitheater although it will be covered. This effect will be secured by the raising of the outside walls above the roof.

The structural design submitted by Chester Oakley, Buffalo architect, was approved by Father Cusick after competitive plans had been received from a number of nationally known designers. Mr. Oakley's design for the new chapel, which will follow the construction of the coliseum, is also a masterpiece of beauty. The tower effect will be similar to a high altar with the crucifixion scene in bold character, that it may be seen clearly for miles across the valley. This will be illuminated at night by a flood-light from the shrine tower

nearby. The chapel, as proposed, will have a seating capacity of 1,000 and will be constructed of Kittaning brick, the same material as will be used in the building of the coliseum:

GEORGETOWN UNIVERSITY

On June 28th the Apostolic Delegate held a double celebration at the Delegation in honor of his patron saint and in thanksgiving for the canonization of the North American Martyrs. Reverend Father Rector was a special guest on this occasion.

At the Annual Commencement Dr. Peter Guilday, a graduate of St. Joseph's College, Philadelphia, and at present Professor in the Graduate School at the Catholic University, delivered a masterly address on the early Jesuits in Maryland, and their influence upon the founding of Georgetown College. The address was issued in pamphlet form and afterwards printed in the College Journal.

Father Edmund Walsh continues his lectures on Russia this fall. As usual Gaston Hall has been overcrowded with a distinguished crowd from the diplomatic corps, federal government, etc. The Washington Star states on its editorial page: "It is a striking tribute to the public appetite for facts about Soviet Russia that the Reverend Doctor Edmund A. Walsh of Georgetown University should be still packing one of Washington's biggest auditoriums with a lecture series on that subject. Last night Dr. Walsh delivered his sixtieth consecutive address on Russia in five years. His audiences promise to be bigger and more interested than ever in his authoritative exposure of Communism's plans for world revolution. The distinguished Jesuit is devoting his early talks this season to an explanation of the 'five-year-plan' for manufacturing $42,000,000,000 of industrial and agricultural wealth in Russia by the end of 1933 through high pressure methods."

Dr. William Gerry Morgan, Professor of the Georgetown Medical School for thirty years has been unanimously elected president of the American Medical Association.

Dr. William N. Cogan, Dean of the Georgetown

Dental School has been made National President of the St. Appolonia Society. The Directors of the Society have presented a beautiful picture of their patroness to the Georgetown Dental School.

Dr. Sofie A. Nordhoff-Jung has added to her benefactions to Georgetown by presenting to the National Museum of Munich a bust of Father Kirscher in the name of Georgetown University. Because of this benefaction, the Rector of Georgetown has been able to assign Father John L. Gipprich, Regent of the Medical School, as a Regent of the Munich Museum.

Dr. Jung is presenting to the Georgetown Medical School Library a large picture of Father Kirscher.

The new dormitory building at Georgetown, Copley Hall, will be ready for occupancy February first. A detailed account of the building will be sent for the next issue of the LETTERS.

At the annual celebration of the Feast of the Immaculate Conception to be held at the National Shrine at the Catholic University on December eighth, Father Rector will deliver the eulogy. On January nineteenth he will give the concluding lecture in the Catholic University Winter Series, the subject being "Virgil: Poet, Patriot, Prophet."

In honor of the bi-millenary of Virgil's birth a two-fold celebration is being held at Georgetown. On October fifteenth the Rector of the University delivered an address before the faculty and student bodies, after which he formally inaugurated the Georgetown Virgilian Academy. The eleven charter members of the Academy were presented with a Latin card on which was placed the gold seal of the University and the signatures of the President of the University and the Chancellor of the Academy, Count Alberto Marchetti di Muriaglio, who spent eight years at our College in Turin and has always been a devoted friend of the Society. For many years he has been Counselor of the Italian Embassy and Charge d'Affaires in the absence of the Ambassador.

On November twenty-third a public Academy will be held in which the eleven members of the Academy

will give a specimen of their readings in Vergil. One student will pass an examination in all the Eclogues and two students will be his examiners. Another student will do the same for the entire Aeneid and another for the Georgics. A special musical program will be given. The numbers will include: "Eclogue," by Liszt; "The Bees," by Du Bois, and "Sunt Lacrimae Rerum," by Mascagni. On this occasion Count Marchetti will deliver an address.

On September 20, 1930, in the presence of dignitaries of nine foreign governments, Georgetown University received honorable mention by the Fidac Jury of Award, because of the efforts of the University "to promote international understanding and to lay the foundations of international peace."

It is interesting to note in the recent election that Senator John Bankhead of Alabama, the successful opponent of Senator Heflin, graduated from Georgetown in 1893. His brother, William, who was reelected to Congress, was a Georgetown graduate of 1895. In addition to this four other Georgetown graduates were also elected as United States Representatives, two others State Senators, two Justices of Supreme Courts of States, one of South Carolina and the other of Washington.

JERSEY CITY

St. Peter's College Reopens

After an interruption of twelve years in its classes, due to the exigencies of war time, St. Peter's College opened its doors on September 22 to a Freshman class approximating ninety students. For the immediate accommodation of the classes temporary floor space has been obtained in the new Chamber of Commerce Building in downtown Jersey City, two blocks away from the present high school group.

Alumni and Jersey City Catholics are rejoicing in the resurrection of old St. Peter's from the dead. St. Peter's College has been an intimate part of the life of Jersey City since 1878, and numbers among its alumni many high civic officials, as well as a notable number of religious and secular priests.

No time has been lost in organizing at the new College the usual organizations which are part of all our schools. There is a flourishing Sodality, as well as a Debating Society which has inaugurated a series of addresses to be delivered before Holy Name Societies in the city. In the early part of October there began a series of radio programs under the auspices of the College, broadcast over station WHOM on successive Friday evenings, under the name "St. Peter's Hour." Father Robert Gannon, Dean of the new St. Peter's opened the series with some talks on literature.

Home News

Death of Mr. Cullinan

Francis X. Cullinan, Second Year Philosopher, was on a picnic with four companions on September 25th. After their lunch about a camp-fire, he walked with a companion some twenty yards or so up-river, to the beach below the cascades. His companion expressed his intention of lying down for a short rest at the edge of the woods that fringe the beach. Mr. Cullinan said he also would rest, but on the open beach in the sun, and later might take a swim. At about 5 P. M., when the picnickers assembled to return home, he was missed. His clothes were found on the beach near the woods. At 8.00 o'clock his body was recovered from the river, some ten yards off the beach, in a deep pocket of water. First aid was applied, but at 8.20 Doctor Shipley arrived while the community was reciting the rosary, and pronounced him dead of a cerebral hemorrhage. The body was carried to Marriottsville, thence to the Woodstock station on a hand car, thence to the house. The funeral was held on Sept. 28th.

On September 25th, 1618, St. John Berchmans finished his Novitiate and took his vows. Thus Mr. Francis X. Cullinan, a very close imitator of this great Saint, was called, we trust, to a happy eternity on the anniversary of his patron's vow-day. We hope to be able to give our readers an adequate sketch of this model religious Scholastic later on.

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